



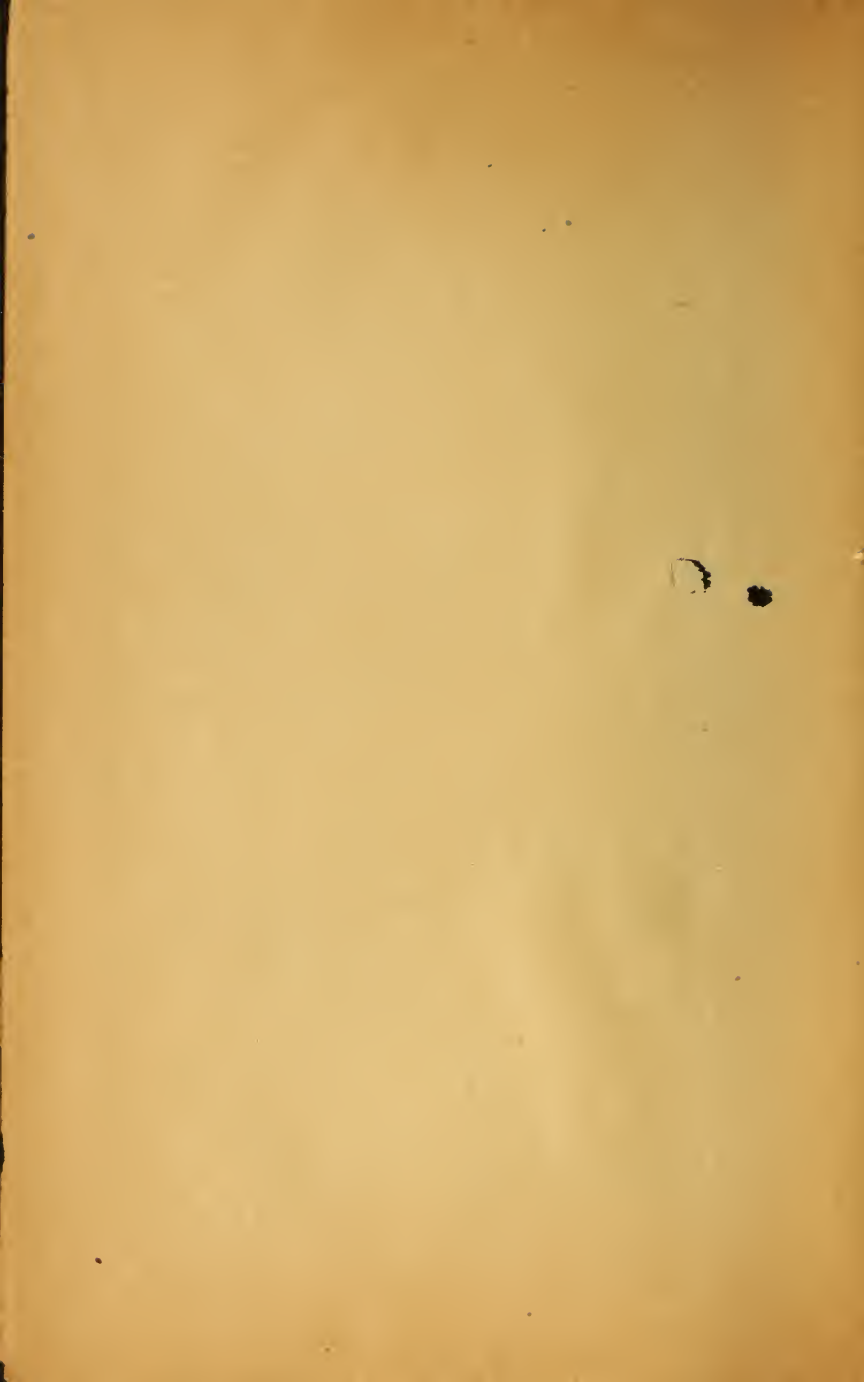
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# HISTORY

OF THE

## REVISIONS OF THE DISCIPLINE

OF THE

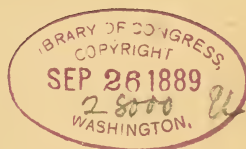
### Methodist Episcopal Church, South.

BY P. A. PETERSON, D.D.

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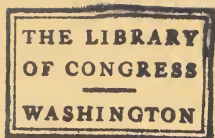
“There is internal evidence that the present Discipline was not all composed at one time. At what periods then were its several parts introduced? These are points not only of curious inquiry, but essential often to right interpretation.”—*Robert Emory, D.D., in “History of the Discipline of the Methodist Episcopal Church.”*

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NASHVILLE, TENN.:  
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TO THE MEMORY OF  
**HOLLAND NIMMONS McTYEIRE, D.D.,**

*Late Senior Bishop of the Methodist Episcopal Church, South,*

Distinguished as a Writer on

**CHURCH HISTORY AND GOVERNMENT,**

Whose eminent abilities contributed largely to shape the existing  
polity of the Church he served with distinction for forty-four  
years, and whose purpose to furnish an Introduction  
to these pages was frustrated by fatal sickness,

**THIS VOLUME IS AFFECTIONATELY DEDICATED**

BY

THE AUTHOR.

(3)



## PREFACE.

---

THIS book has been prepared for those who desire to understand the nature of the changes which from time to time have been made in the Discipline, and to trace the historical progress of legislation in our Church.

It is constructed on the plan followed by Rev. David Sherman, D.D., in his excellent "History of the Discipline of the Methodist Episcopal Church." This plan possesses several obvious advantages, the chief of which is that the Discipline is made to be, so to speak, its own historian. The reader sees at a glance not only what changes have been made, but also how and when they were introduced, and has in a single volume, chronologically arranged, all that at any time has been in the Discipline of the Methodist Episcopal Church, South.

The Discipline of 1844 has been made the basis of this work. In other words, the present edition (1886) is here compared with that of 1844, and all the changes since made are noted in proper order. The Discipline of 1844 has been made the starting-point—first, because until the organization of the Methodist Episcopal Church, South, in 1845, that was the law-book of the Southern as well as of the other Conferences; and, second, because by beginning with the Discipline of 1844 connection is made with the histories prepared by Emory and Sherman, which go back to the beginning of Methodism.

In treating of the Articles of Religion and the Ritual it was deemed best to begin with the Thirty-nine Articles and the Ritual of the Church of England, from which Mr. Wesley extracted our Articles (except the Twenty-third) and the Ritual.

The compiler has labored assiduously to make this work as nearly accurate as possible, and it is now committed to the press in the hope that it will be favorably received.

P. A. P.

May, 1889.





## EXPLANATION OF THE PLAN.

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THIS volume contains all the matter that has been in the Discipline from 1844 to 1886 inclusive. That which has from time to time been omitted is printed in smaller type. The broad-face figures on the left of the page are dates of insertion (except 1844, which means that the passages thus marked were in the Discipline at that time); and those on the right, of omission down to the next dates. Briefer inserted and omitted passages are put in brackets—[ ]—with the dates, and where a change occurs within a change the parenthesis—( )—is used. The reading-matter in the larger type, without regard to the smaller or the brackets, is what is contained in the Discipline at present.

*Abbreviations:* In., inserted; om., omitted; re-in., re-inserted; ch., changed. In the Articles of Religion and Ritual, W., Wesley; E. R., English Ritual.



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# HISTORY OF THE REVISIONS

OF THE

## DISCIPLINE OF THE M. E. CHURCH, SOUTH.

### PART I.

#### Revisions of the Form of the Discipline.

##### I. THE TITLE.

**1844.]** The Doctrines and Discipline of the Methodist Episcopal Church. New York: Published by G. Lane and C. B. Tippet, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. J. Collord, Printer. 1844.

**1846.]** The Doctrines and Discipline of the Methodist Episcopal Church, South. Richmond: Published by John Early, for the Methodist Episcopal Church, South. 1846. Same 1850.

**1854.]** The Doctrines and Discipline of the Methodist Episcopal Church, South. Nashville, Tenn.: Published by Stevenson & Owen, for the M. E. Church, South. 1854.

**1858.]** The Doctrines and Discipline of the Methodist Episcopal Church, South. Nashville, Tenn.: Published by J. B. McFerrin, Agent for the M. E. Church, South. 1858.

**1866.]** The Doctrines and Discipline of the Methodist Episcopal Church, South. Nashville, Tenn.: Published by A. H. Redford, for the Methodist Episcopal Church, South. 1866.

**1870.]** The Doctrines and Discipline of the Methodist Episcopal Church, South. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South. 1870. Same 1874.

**1878.]** The Doctrines and Discipline of the Methodist Episcopal Church, South. Nashville, Tenn.: Southern Methodist Publishing House. 1878. The same 1882, and 1886.

##### II. THE BISHOPS' ADDRESS.

**1844.]** To the Members of the Methodist Episcopal Church [in. 1846: South].

[Om. 1870, re-in. 1882: *Dearly Beloved Brethren*: We think it [1886. expedient to give you a brief account of the rise of Methodism, both in Europe and America. "In 1729 two young men, in England, reading the Bible, saw they could not be saved without holiness: followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people."

In the year 1766 Philip Embury, a local preacher of our society, from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and the citizens; and the same year Thomas Webb preached in a hired room near the barracks. About the same time Robert Strawbridge, a local preacher from Ireland, settled in Frederick County, in the State of Maryland, and, preaching there, formed some societies. The First Methodist church was built in New York in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmoor came to New



York, who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over.

We believe that God's design in raising up the preachers called Methodists in America was to reform the continent and spread ["scripture" ch. 1854 to "scriptural"] holiness over these lands. As a proof hereof we have seen since that time a great and glorious work of God ("from New York, through the Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia; as also of late to the extremities of the Western and Eastern States" ch. 1854 to "throughout the United States").

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years. [Om. 1836, as also on the observations and remarks we have made on ancient and modern Churches.]

We wish to see this little publication in the house of every Methodist; and the more so as it contains the Articles of Religion maintained more or less, in part or in whole, by every reformed Church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the Church to which you belong. [Om. 1854: This present edition is small and cheap, and we can assure you that the profits of the sale of it shall be applied to charitable and religious purposes.]

We remain your very affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

*Joshua Soule*.—Born in Bristol, Maine, August 1, 1781; converted, 1797; admitted on trial by the New York Conference, June, 1799; admitted into full connection, 1801; elected Bishop of the Methodist Episcopal Church, in 1820, but declined; elected again in 1824; adhered to the Methodist Episcopal Church, South, under the "Plan of Separation" adopted in 1844; relieved from active work at his own request in 1866; died at his residence near Nashville, Tenn., March 6, 1867, where he was interred, but subsequently his remains were removed to Vanderbilt University.

*Elijah Hedding*.—Born in Pine Plains, N. Y., January 7, 1780; entered the New York Conference, 1801; elected Bishop, 1824; died at Poughkeepsie, N. Y., April 9, 1852.

*James Osgood Andrew*.—Born in Wilkes County, Ga., May 3, 1794; received on trial by the South Carolina Conference, December, 1812; admitted into full connection in 1814; elected Bishop in 1832; adhered to the Methodist Episcopal Church, South, under the "Plan of Separation" adopted in 1844; was relieved from active duty, at his own request, in 1866; died in Mobile, Ala., March 2, 1871; was buried at Oxford, Ga.

*Beverly Waugh*.—Born in Fairfax County, Va., October 25, 1789; entered the Baltimore Conference, 1809; elected Bishop, 1836; died in Baltimore, Md., February 9, 1858.

*Thomas A. Morris*.—Born in Kentucky, April 28, 1790; joined the Ohio Conference, 1816; elected Bishop, 1836; died in Springfield, Ohio, September 2, 1874.

*Leonidas L. Hamline*.—Born in Burlington, Conn., May 10, 1797; entered the Ohio Conference, 1833; elected Bishop, 1844; resigned in 1852; died in Iowa, March 22, 1865.

*Edmund S. Janes*.—Born in Connecticut, April 27, 1807; joined the Philadelphia Conference, 1830; elected Bishop, 1844; died in New York City, September 18, 1876.

*William Capers*.—Born in South Carolina, January 26, 1790; received on trial by the South Carolina Conference, December, 1808; admitted into full connection, 1810; located in 1815; re-admitted, 1818; delegate to the British Conference, 1823; editor of the *Southern Christian Advocate* from



1836 to 1840; elected Missionary Secretary, 1840; elected Bishop by the General Conference of the Methodist Episcopal Church, South, held in Petersburg, Va., 1846; died at Anderson Court-house, S. C., January 29, 1853, and was buried at Columbia, S. C.

*Robert Paine.*—Born in Person County, N. C., November 12, 1799; received on trial by the Tennessee Conference, October, 1818; admitted into full connection, 1820; became President of La Grange College, Alabama, which position he held when elected Bishop by the General Conference of 1846; was chairman of the committee that drew the "Plan of Separation" adopted by the General Conference of 1844; died at his home in Abbeville, Miss., October 19, 1882, and was buried there.

*Henry B. Bascom.*—Born in Hancock, Delaware County, N. Y., May 27, 1796; converted, 1811; received on trial by the Ohio Conference, 1813; transferred to the Tennessee Conference and received into full connection, 1816; chaplain to Congress, 1823; President of Madison College, Pennsylvania, 1827; agent of the American Colonization Society, 1829; appointed professor in Augusta College, Kentucky, 1832; appointed President Transylvania University, 1842; editor *Quarterly Review*, Methodist Episcopal Church, South, from 1846 to 1850; elected Bishop, 1850; died in Louisville, Ky., September 8, 1850, and was buried there.

*George F. Pierce.*—Born in Green County, Ga., February 3, 1811; converted, October 5, 1826; received on trial by the Georgia Conference, January, 1831; admitted into full connection, 1833; appointed President of Emory College, Oxford County, Ga., 1848; elected Bishop, 1854; died at his home near Sparta, Ga., September 3, 1884, and was buried at Sparta.

*John Early.*—Born in Bedford County, Va., January 1, 1786; converted April 22, 1804; licensed to preach, 1806; received on trial by the Virginia Conference, 1807; admitted into full connection, 1809; located, 1815, and re-admitted, 1821; Book Agent from 1846 to 1854; elected Bishop, 1854; relieved from active duty, at his own request, 1866; died in Lynchburg, Va., November, 1873, and was buried there.

*Hubbard H. Kavanaugh.*—Born in Clarke County, Ky., January 14, 1802; converted, November 3, 1817; received on trial by the Kentucky Conference, September, 1823; elected Bishop, 1854; died at Columbus, Miss., March 19, 1884, and was buried there.

*William M. Wightman.*—Born in Charleston, S. C., January 8, 1808; converted, 1824; received on trial by the South Carolina Conference, 1828; admitted into full connection, 1830; professor in Randolph-Macon College, 1837-38; editor of the *Southern Christian Advocate* from 1840 to 1854; appointed President of Wofford College, S. C., 1854; transferred to the Alabama Conference, and appointed Chancellor of the Southern University, at Greensboro, Ala., 1859; elected Bishop, 1866; died in Charleston, S. C., February 5, 1882, and was buried there.

*Enoch M. Marvin.*—Born in Warren County, Mo., June 12, 1823; converted December, 1840; received on trial by the Missouri Conference, 1841; admitted into full connection, 1843; elected Bishop, 1866; visited the China Mission, 1876, and attended the British Wesleyan Conference, at Bristol, England, as a fraternal delegate, 1877; returned home, 1877, and died November 26, of that year; buried near St. Louis, in Bellefontaine Cemetery.

*David S. Doggett.*—Born in Lancaster County, Va., January 23, 1810; received on trial by the Virginia Conference, 1829; admitted into full connection, 1831; professor in Randolph-Macon College from 1842 to 1845; editor *Quarterly Review* of the Methodist Episcopal Church, South, from 1850 to 1858; elected Bishop, 1866; died in Richmond, Va., October 27, 1880, and was buried there.

*Holland N. McTyeire.*—Born in Barnwell District, S. C., July 24, 1824; converted, 1837; licensed to preach, January, 1844; received on trial by the Virginia Conference, 1845; transferred to the Alabama Conference, 1846; admitted into full connection, 1848; transferred to the Louisiana Conference, 1848; appointed editor of the *New Orleans Christian Advocate*, 1851; appointed editor of the *Nashville Christian Advocate*, 1858; transferred to the Montgomery Conference, 1863; elected Bishop, 1866; residence, Vanderbilt University, Nashville, Tenn.

*John C. Keener.*—Born in Baltimore, Md., February 7, 1819; converted, July 8, 1838; received on trial by the Alabama Conference, January, 1843; received into full connection, 1845; transferred to the Louisiana Conference, 1848; editor of the *New Orleans Christian Advocate*, from 1866 to 1870; elected Bishop, 1870; residence, New Orleans, La.

*Alpheus W. Wilson.*—Born in the city of Baltimore, Md., February 5, 1834; converted, 1849; licensed to preach, 1852; received on trial by the Baltimore Conference, 1853; admitted into full connection, 1855; Corresponding Secretary of the Board of Missions of the Methodist Episcopal Church, South, from 1878 to 1882; elected Bishop, 1882; residence, Baltimore, Md.

*Linus Parker.*—Born in Rome, Oneida County, N. Y., April 23, 1829; converted, 1847; licensed to preach, 1849; received on trial by the Louisiana Conference, 1849; admitted into full connection, 1851; editor of the *New Orleans Christian Advocate* from 1870 to 1882; elected Bishop, 1882; died in New Orleans, March 6, 1885, and was buried there.

*John C. Granbery.*—Born in Norfolk City, Va., December 5, 1829; converted, 1844; received on trial by the Virginia Conference, 1848; admitted into full connection, 1850; Professor in Vanderbilt University, from 1875 to 1882; elected Bishop, 1886; residence, St. Louis, Mo.

*Robert K. Hargrove.*—Born in Pickens County, Ala., September 18, 1829; received on trial by the Alabama Conference, 1857; admitted into full connection, 1859; transferred to the Kentucky Conference, 1867; transferred to the Tennessee Conference, and appointed President of the Tennessee Female College, Franklin, Tenn., 1868; elected Bishop, 1882; residence, Nashville, Tenn.

*William W. Duncan.*—Born at Randolph-Macon College (while located at), Boydton, Mecklenburg County, Va., December 27, 1839; received on trial by the Virginia Conference, 1859; received into full connection, 1861; elected Professor of Mental Science in Wofford College, Spartanburg, S. C., 1875, where he remained until 1886, when he was elected Bishop; residence, Spartanburg, S. C.

*Charles B. Galloway.*—Born in Mississippi, September 15, 1849; received on trial by the Mississippi Conference, 1868; by the division of the territory of the Mississippi Conference, and the formation of the North Mississippi Conference, in 1870, he became a member of, and was received into full connection in, the latter Conference in 1870, and was transferred the same year to the Mississippi Conference; appointed editor of the *New Orleans Christian Advocate*, 1882; elected Bishop, 1886; residence, Brookhaven, Miss.

*Eugene R. Hendrix.*—Born in Fayette, Howard County, Mo., May 17, 1847; joined the Methodist Episcopal Church, South, 1859; received on trial in the Missouri Conference, 1869; received into full connection, 1871; accompanied Bishop Marvin to China, 1876; elected President of Central College, 1877; elected Bishop, 1886; residence, Kansas City, Mo.

*Joseph S. Key*—Born in La Grange, Ga., July 18, 1829; converted, 1847; received on trial by the Georgia Conference, 1849; received into full connection, 1851; on the division of the Georgia Conference into the South Georgia and North Georgia, in 1867, he became a member of the former; elected Bishop, 1886; residence, Oxford, Ga.

### III. THE ARRANGEMENT OF THE DISCIPLINE AS SHOWN IN THE TABLES OF CONTENTS OF THE VARIOUS EDITIONS.

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##### CHAPTER I.

SECTION 1. Origin of the Methodist Episcopal Church. Sec. 2. Articles of Religion. Sec. 3. General and Annual Conferences. Sec. 4. The election and consecration of Bishops, and their duty. Sec. 5. Presiding elders, and their duty. Sec. 6. Election and ordination of traveling elders, and their duty. Sec. 7. Election and ordination of traveling deacons, and their duty. Sec. 8. Of the reception of preachers from the Wesleyan Connection, and from other denominations. Sec. 9. The method of receiving traveling preachers, and their duty. Sec. 10. The duties of those who have the charge of circuits. Sec. 11. Trial of those who think they are moved by the Holy Ghost to preach. Sec. 12. Matter and manner of preaching, and other public exercises. Sec. 13. The duty of preachers to God, themselves, and one another. Sec. 14. Rules by which we should continue or desist from preaching at any place. Sec. 15. Visiting from house to house; guarding against those things which are so common to professors, and enforcing practical religion. Sec. 16. The instruction of children. Sec. 17. Of employing our time profitably when we are not traveling, etc. Sec. 18. Necessity of union among ourselves. Sec. 19. Method by which immoral traveling preachers shall be brought to trial, etc. Sec. 20. How to provide for the circuits in time of Conference, and to preserve and increase the work of God. Sec. 21. Of the local preachers. Sec. 22. Of baptism. Sec. 23. Of the Lord's Supper. Sec. 24. Of public worship. Sec. 25. Spirit and truth of singing.

##### CHAPTER II.

SECTION 1. The nature, design, and general rules of our United Societies. Sec. 2. Of class-meetings. Sec. 3. Of Band Societies. Sec. 4. Privileges granted to serious persons. Sec. 5. Of marriage. Sec. 6. Of dress. Sec. 7. Of bringing to trial, finding guilty, and reproving, suspending, or excluding disorderly persons from society.

##### CHAPTER III.

###### *Sacramental Services, etc.*

SECTION 1. The order of the administration of the Lord's Supper. Sec. 2. Administration of baptism to infants; the ministration of baptism to such as are of riper years. Sec. 3. Form of solemnization of matrimony. Sec. 4. Order of the burial of the dead.

##### CHAPTER IV.

###### *The Form and Manner of Making and Ordaining Bishops, Elders, and Deacons.*

SECTION 1. Form and manner of making deacons. Sec. 2. Form and manner of ordaining elders. Sec. 3. Form of ordaining a Bishop.

#### PART SECOND.

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ifications, appointment, and duty of the stewards of circuits. Sec. 4. Of the allowance to the ministers and preachers, and to their wives, widows, and children. Sec. 5. Raising annual supplies for propagation of the gospel, for making up the allowance of the preachers, etc. Sec. 6. Of the support of missions. Sec. 7. Of the chartered fund. Sec. 8. Of the printing and circulating of books, and of the profits arising therefrom. Sec. 9. Local preachers to have a given allowance in given cases. Sec. 10. Of slavery.

## *II. The Arrangement of 1846 and 1850.*

### CHAPTER I.

SECTION 1. Origin of the Methodist Episcopal Church, and the Methodist Episcopal Church, South. Sec. 2. Organization of the Methodist Episcopal Church, South. Sec. 3. Articles of Religion. Sec. 4. The nature, design, and general rules of our United Societies.

### CHAPTER II.

SECTION 1. Of the General and Annual Conferences. Sec. 2. Of the General Conference. Sec. 3. Of the Annual Conference. Sec. 4. Of the Quarterly Conferences. Sec. 5. Of the election and consecration of Bishops, and their duty. Sec. 6. Of the presiding elders, and their duty. Sec. 7. Of the duties of those who have the charge of circuits or stations. Sec. 8. Of the method of receiving traveling preachers, and of their duty. Sec. 9. Of the election and ordination of traveling deacons, and of their duty. Sec. 10. Of the election and ordination of traveling elders, and of their duty. Sec. 11. Of the reception of preachers from the Wesleyan Connection, and from other denominations. Sec. 12. Of the matter and manner of preaching, and other public exercises. Sec. 13. Of the duties of preachers to God, themselves, and one another. Sec. 14. Rules by which we should continue or desist from preaching at any place. Sec. 15. Of visiting from house to house, guarding against those things that are so common to professors, and enforcing practical religion. Sec. 16. Of employing our time profitably, when we are not traveling or engaged in public exercises. Sec. 17. Of the necessity of union among ourselves. Sec. 18. How to provide for circuits in time of Conference, and to preserve and increase the work of God. Sec. 19. Of local preachers.

### CHAPTER III.

SECTION 1. Of the reception of members of the Church. Sec. 2. Of class-meetings and love-feasts. Sec. 3. Of the instruction of children. Sec. 4. Of baptism. Sec. 5. Of the Lord's Supper. Sec. 6. Of public worship. Sec. 7. Of marriage. Sec. 8. Of dress. Sec. 9. Of the Band Societies.

### CHAPTER IV.

SECTION 1. Of the administering of the Discipline respecting traveling ministers and preachers. Sec. 2. Of the administering of the Discipline respecting local preachers. Sec. 3. Of the administering of the Discipline respecting members of the Church.

### CHAPTER V.

#### *Sacramental Services, etc.*

SECTION 1. The order for the administration of the Lord's Supper. Sec. 2. The ministration of baptism to infants; ministration of baptism to such as are of riper years. Sec. 3. The form of the solemnization of matrimony. Sec. 4. The order of the burial of the dead.

### CHAPTER VI.

#### *The Form and Manner of Making and Ordaining Bishops, Elders, and Deacons.*

SECTION 1. The form and manner of making deacons. Sec. 2. The form and manner of ordaining elders. Sec. 3. The form of ordaining a Bishop.



## PART II.

SECTION 1. Of the boundaries of the Annual Conferences. Sec. 2. Of building churches, and the order to be observed therein. Sec. 3. Of the qualifications, appointment, and duty of the stewards of circuits. Sec. 4. Of the allowance to the ministers and preachers, and to their wives, widows, and children. Sec. 5. Of raising the annual supplies for the propagation of the gospel, making up the allowances of the preachers, etc. Sec. 6. Support of Missions. Sec. 7. Of the chartered fund. Sec. 8. Of printing and circulating books and periodicals, and of the profits arising therefrom. Sec. 9. Of slavery.

### *III. The Arrangement of 1854-1866.*

#### PART FIRST.

[In. 1854, om. 1866: ORIGIN, ARTICLES OF RELIGION, GOVERNMENT, AND RITUAL.]

[In. 1858, om. 1866: The Bishops' Address.]

#### CHAPTER I.

SECTION 1. Of the origin of the Methodist Episcopal Church, and the Methodist Episcopal Church, South. Sec. 2. Of the organization of the Methodist Episcopal Church, South. Sec. 3. Articles of religion. Sec. 4. The nature, design, and general rules of our United Societies.

#### CHAPTER II.

SECTION 1. Of the General and Annual Conferences. Sec. 2. Of the General Conference. Sec. 3. Of the Annual Conferences. Sec. 4. Of the Quarterly Conferences. Sec. 5. Of the election and consecration of Bishops, and of their duty. Sec. 6. Of the presiding elders, and their duty. Sec. 7. Of the duties of ["those who have the" ch. 1858 to "preachers in"] charge of circuits [om. 1858; or stations]; [in. 1858; or missions]. Sec. 8. Of the method of receiving traveling preachers, and of their duty. Sec. 9. Of the election and ordination of traveling deacons, and of their duty. Sec. 10. Of the election and ordination of traveling elders, and of their duty. Sec. 11. Of the reception of ["preachers from the Wesleyan Connection, the M. E. Church (North), and" ch. 1858 to "Ministers"] from other ["denominations" ch. 1858 to "Churches."] Sec. 12. Of local preachers. Sec. 13. [In. 1858: Of exhorters.] [Om. 1866: Of the matter and manner of preaching. Sec. Of the duty of preachers to God, themselves, and one another. Sec. Rules by which we should continue or desist from preaching at any place. Sec. Of visiting from house to house, guarding against those things which are so common to professors, and enforcing practical religion.] [Om. 1858: Of employing our time profitably when we are not traveling or engaged in public exercises.] [Om. 1866: Of the necessity of union among ourselves. How to provide for circuits in time of Conference, and to preserve and increase the work of God.]

#### CHAPTER III.

SECTION 1. Of the reception of members into the Church. Sec. 2. Of ["class-meetings and love-feasts" ch. 1858 to "the classes," ch. 1866 to "the social Church meetings"]. Sec. 3. Of the instruction of children. [Om. 1858: Of baptism. Of the Lord's Supper.] Sec. 4. Of public worship. [Om. 1866: Of marriage. Of dress.] Sec. 5. [In. 1866: Of colored members.]

#### CHAPTER IV.

[Om. 1866: Of the administration of the Discipline respecting traveling ministers and preachers. Of the administration of the Discipline respecting local preachers. Of the administration of the Discipline respecting members of the Church.]

SECTION 1. [In. 1866: Of the trial of a Bishop. Sec. 2. Of the trial of a traveling preacher. Sec. 3. Of the trial of a local preacher. Sec. 4. Of the trial of a member.]

## CHAPTER V.

SECTION 1. Of the order of the administration of the Lord's Supper. Sec. 2. The ministration of baptism to infants. Sec. 3. The ministration of baptism to such as are of riper years. Sec. 4. The form of the solemnization of matrimony. Sec. 5. The order of the burial of the dead.

## CHAPTER VI.

SECTION 1. The form and manner of making deacons. Sec. 2. The form and manner of making elders. Sec. 3. The form of ordaining a Bishop.

## PART SECOND.

[In. 1858, om. 1866: TEMPORAL ECONOMY.]

SECTION 1. Of the boundaries of the Annual Conferences. Sec. 2. Of building and securing churches. Sec. 3. Of parsonages. Sec. 4. Of the trustees. Sec. 5. Of the stewards. Sec. 6. Of the support of the ministry. Sec. 7. Of the support of Missions. Sec. 8. Of the publication of books and periodicals. [Om. 1854: Of slavery. Of the chartered fund.] Sec. 9. Of devises by will, and deeds of gift.

[In. 1866: APPENDIX, containing Catechism and Form of receiving members into the Church.]

*IV. Arrangement of 1870-1886.*

CHAP. I. ARTICLES OF RELIGION AND GENERAL RULES: Sec. 1. Articles of Religion. Sec. 2. The General Rules.

CHAP. II. THE CONFERENCES: Sec. 1. Of the General Conference. Sec. 2. Of the Annual Conferences. Sec. 3. Of the District Conferences. Sec. 4. Of the Quarterly Conferences. Sec. 5. Of the Church Conferences.

CHAP. III. MINISTERS AND CHURCH OFFICERS: Sec. 1. Of the trial of those who think they are moved by the Holy Ghost to preach. Sec. 2. Of the election and consecration of Bishops, and of their duty. Sec. 3. Of presiding elders. Sec. 4. Of preachers in charge of circuits, stations, or missions. Sec. 5. Of admitting preachers on trial. Sec. 6. Of admitting preachers into full connection. Sec. 7. Of traveling deacons. Sec. 8. Of traveling elders. Sec. 9. Of supernumerary preachers. Sec. 10. Of superannuated preachers. Sec. 11. Of local preachers. Sec. 12. Of receiving ministers from other Churches. Sec. 13. Of exhorters. Sec. 14. Of class-leaders. Sec. 15. Of stewards. Sec. 16. [In. 1866: District stewards' meeting.] Sec. 17. Of trustees.

CHAP. IV. THE MEMBERSHIP OF THE CHURCH: Sec. 1. Of receiving members into the Church. Sec. 2. Of the children of the Church.

CHAP. V. [In. 1882: OF TEMPERANCE—Administration of Discipline.]

CHAP. VI. THE MEANS OF GRACE: Sec. 1. Of public worship. Sec. 2. Of prayer-meetings. Sec. 3. Of love-feasts. Sec. 4. Of class-meetings. Sec. 5. Of Sunday-schools.

CHAP. VII. ADMINISTRATION OF DISCIPLINE: Sec. 1. Trial of a Bishop. Sec. 2. Trial of a traveling preacher. Sec. 3. Trial of a probationer. Sec. 4. Trial of a local preacher. Sec. 5. Trial of a member.

CHAP. VIII. OF APPEALS: Sec. 1. Appeal of a traveling preach-

er. Sec. 2. Appeal of a local preacher. Sec. 3. Appeal of a member.

CHAPTER IX. OF THE DEPRIVATION AND RESTORATION OF CREDENTIALS: Sec. 1. Credentials of traveling elders or deacons. Sec. 2. Credentials of local elders or deacons.

CHAP. X. OF THE SUPPORT OF THE MINISTRY: Sec. 1. Support of preachers on circuits and stations. Sec. 2. Support of presiding elders. Sec. 3. Support of Bishops. Sec. 4. Support of those not otherwise provided for. Sec. 5. Of the Joint Board of Finance.

CHAP. XI. SUPPORT OF MISSIONS: Sec. 1. [In. 1878: Board of Missions. Sec. 2. Woman's Missionary Society.] Sec. 3. [In. 1882: Church Extension] ["Society" ch. 1886 to "Board"].

CHAP. XII. CHURCHES AND CHURCH PROPERTY: Sec. 1. Of building churches. Sec. 2. Of building parsonages. Sec. 3. Of securing churches and parsonages. Sec. 4. Of the division, transfer, or sale of Church property. Sec. 5. [In. 1878: On creating liens upon Church property.]

CHAP. XIII. DEVISES AND GIFTS: Sec. 1. Of devises by will or donations. Sec. 2. General directions concerning bequests.

CHAP. XIV. THE RITUAL: Sec. 1. The order of the administration of the Lord's Supper. Sec. 2. The ministration of baptism to infants. Sec. 3. The ministration of baptism to such as are of riper years. Sec. 4. Form of the reception and recognition of Church-members. Sec. 5. The form of solemnization of matrimony. Sec. 6. The order of the burial of the dead. Sec. 7. Form of laying the corner-stone of a church. Sec. 8. Form of the dedication of a church. Sec. 9. The form and manner of ordaining deacons. Sec. 10. The form and manner of ordaining elders. Sec. 11. The form of consecrating a Bishop.

APPENDIX: [In. 1874, om. 1886: Pastoral Address.] Boundaries of the Annual Conferences. [In. 1878: Publishing House. Course of Study.]

## PART II.

### Revisions of the Text of the Discipline.

#### 1844.] DOCTRINES AND DISCIPLINE.

[OM. 1870: OF THE METHODIST EPISCOPAL CHURCH (IN. 1846: SOUTH).]

#### CHAPTER I.

OF THE ORIGIN OF THE METHODIST EPISCOPAL CHURCH [IN. [1870. 1846: AND OF THE METHODIST EPISCOPAL CHURCH, SOUTH].

The preachers and members of our Society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their Churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly-ordained clergy; but, preferring the episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them—viz., Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a presbyter of the Church of England, for the episcopal office; and, having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then General Assistant of the Methodist Society in America, for the same episcopal office; he, the said Francis Asbury, being first ordained deacon and elder. In consequence of which the said Francis Asbury was solemnly set apart for the said episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly-ordained ministers assisting in the sacred ceremony; at which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as their Bishops, being fully satisfied of the validity of their episcopal ordination.

1846.] OF THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

In the judgment of the delegates of the several Annual Conferences in the slave-holding States, the continued agitation of the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the proceedings of the General Conference of the Methodist Episcopal Church of 1844, in the case of the Rev. James O. Andrew, D.D., one of the Bishops, who had become connected with slavery by marriage, produced a state of things in the South which rendered a continuance of the jurisdiction of that General Conference over the Conferences aforesaid inconsistent with the success of the ministry in their proper calling. This conviction they declared in solemn form to the General Conference, accompanied with a protest against the action referred to, assured that public opinion in the slave-holding States would demand, and that a due regard to the vital interests of Christ's kingdom would justify, a separate and independent organization. The developments of a few months vindicated their anticipations. The Church in the South and South-west, in her primary assemblies, her Quarterly and Annual Conferences, with a unanimity unparalleled in



ecclesiastical history, approved the course of the delegates and declared her conviction that a separate jurisdiction was necessary to her existence and prosperity. The General Conference of 1844 having adopted a "Plan of Separation," providing for the erection of the Annual Conferences in the slave-holding States into a separate ecclesiastical connection, under the jurisdiction of a Southern General Conference, the delegates of the aforementioned Conferences in a published address recommended that a convention of delegates from the said Conferences, duly instructed as to the wishes of the ministry and laity, should assemble at Louisville, Ky., on the first day of May, 1845. The convention met, delegates having been formally appointed in pursuance of this recommendation; and after a full and minute representation of all the facts in the premises, acting under the provisional "Plan of Separation," declared, by solemn resolution, the jurisdiction hitherto exercised by the General Conference of the Methodist Episcopal Church over the Conferences in the slave-holding States *entirely dissolved*, and erected the said Annual Conferences into a separate ecclesiastical connection, under the style and title of "The Methodist Episcopal Church, South," the first General Conference of which was held in the town of Petersburg, Va., on the first day of May, 1846.

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[In. 1870: ARTICLES OF RELIGION AND GENERAL RULES.]

SECTION I.

ARTICLES OF RELIGION.\*

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without [“body, parts, or passions,” ch. by W. to “body or parts”]; of infinite power, wisdom, and goodness; the maker and preserver of all things [in. 1820: both] visible and invisible. And in unity of this godhead, there [“be” ch. by W. to “are”] three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God*, [“which” ch. by W. to “who”] *was made very Man.*

The Son, [“which” ch. by W. to “who”] is the Word of the Father, [om. 1786: begotten from everlasting of the Father], the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Virgin; [om. by W.: of her substance] so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

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\*These Articles—except the one concerning “The Rulers of the United States”—were extracted by Mr. Wesley from the Thirty-nine Articles of the Church of England, abridged, and in some cases slightly altered, and were adopted by the General Conference of 1784, which organized the *Methodist Episcopal Church in America*. They are here compared with the Thirty-nine Articles. The changes and omissions made by Mr. Wesley are indicated by the letter W., in brackets and on the right hand of the page. Changes made subsequently are put in brackets, with the dates.

*(III.) Of the Going Down of Christ into Hell.* [Om. by W.

As Christ died for us and was buried, so also is it to be believed that he went down into hell.

*III. (IV.) Of the Resurrection of Christ.*

Christ did truly rise again from ["death" ch. by W. to "the dead"], and took again his body, with [om. by W.: flesh, bones, and] all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

*IV. (V.) Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

*V. (VI.) Of the Sufficiency of the Holy Scriptures for Salvation.*

["Holy Scripture containeth" ch. 1816 to "The Holy Scriptures contain"] all things necessary to salvation; so that whatsoever is not read therein ["nor" ch. by W. to "or," ch. 1808 to "nor"] may be proved thereby, is not to be required of any man, that it should be believed as an article of [om. 1789: the] faith, or be thought requisite or necessary to salvation. In the name of the Holy ["Scripture" ch. 1816 to "Scriptures"], we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church.

[Om. 1790: Of] *The Names* [om. by W.: and number] *of the Canonical Books.*

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, ["The First Book of Esdras, The Second Book of Esdras," ch. by W. to "The Book of Ezra, The Book of Nehemiah"], The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the other books (as Hierome saith) the Church doth [Om. by W. read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are the following:

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The Rest of The Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive and account [om. by W.: them] canonical.

*VI. (VII.) Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the

Old and New ["Testament" ch. 1832 to "Testaments"] everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man. Wherefore they are not to be heard ["which" ch. by W. to "who"] feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites\* ["do" ch. by W. to "doth"] not bind ["Christian men" ch. by W. to "Christians"], nor ["the civil precepts thereof ought" ch. by W. to "ought the civil precepts thereof"] of necessity [om. 1812, re-in. 1870: to] be received in any Commonwealth; yet, notwithstanding, no Christian [om. by W.: man] whatsoever is free from the obedience of the commandments which are called moral.

(VIII.) *Of the Three Creeds.* [Om. by W.]

The three Creeds—Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed—ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

VII. (IX.) *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the [om. by W.: fault and] corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and [om. by W.: is] of his own nature inclined to evil [om. by W.: so that the flesh lusteth always contrary to the spirit], [in. by W.: and that continually].

And therefore in every person born into this world, it de- [Om. by W. serveth God's wrath and condemnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *Φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

VIII. (X.) *Of Free Will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and [om. by W.: good] works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. (XI.) *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort [om. by W.: as more largely is expressed in the Homily of Justification].

\* Misprinted in the Discipline, "*rights*," until 1836.

X. (XII.) *Of Good Works.*

["Albeit that" ch. by W. to "Although"] good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and [om. by W.: do] spring out [om. by W.: necessarily] of a true and lively faith, inso-much that by them a lively faith may be as evidently known as a tree [in. 1812: is] discerned by ["the" ch. by W. to "its"] fruit.

(XIII.) *Of Works before Justification.* [Om. by W.]

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God: forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say), deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XI. (XIV.) *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which ["they call" ch. 1816 to "are called"] works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that ["are" ch. by W. to "is"] commanded [om. by W.: to] you, say, We are unprofitable servants.

(XV.) *Of Christ Alone without Sin.* [Om. by W.]

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin, as St. John saith, was not in him. But all the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XII. (XVI.) *Of Sin after* ["Baptism" ch. by W. to "Justification"].

Not every [om. by W.: deadly] sin willingly committed after ["baptism is" ch. by W. to "justification is the"] sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after ["baptism" ch. by W. to "justification"]: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God ["we may arise" ch. by W. to "rise"] again and amend our lives. And, therefore, they are to be condemned ["which" ch. by W. to "who"] say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

(XVII.) *Of Predestination and Election.* [Om. by W.]

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he

hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

#### (XVIII.) *Of Obtaining Eternal Salvation Only by the Name of Christ.*

They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

#### XIII. (XIX.) *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in [om. 1786: the] which the pure word of God is preached, and the sacraments [om. by W.: be] duly [“ministered” ch. by W. to “administered”], according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch [Om. by W. have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

#### (XX.) *Of the Authority of the Church.*

The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written; neither may it expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so, besides the same ought it not to enforce any thing to be believed for necessity of salvation.

#### (XXI.) *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.



XIV. (XXII.) *Of Purgatory.*

The Romish doctrine concerning purgatory ["pardons" ch. 1789 to "pardon," ch. 1870 to "pardons"], worshipping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no ["warranty" ch. by W. to "warrant"] of Scripture, but [om. by W. : rather] repugnant to the word of God.

(XXIII.) *Of Ministering in the Congregation.* [Om. by W.]

It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

XV. (XXIV.) *Of Speaking in the Congregation in Such a Tongue as the People Understand.*

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the church, or to minister the sacraments, in a tongue not ["understood of" ch. by W. to "understood by"] the people.

XVI. (XXV.) *Of the Sacraments.*

Sacraments, ordained of Christ, ["be" ch. by W. to "are"] not only badges or tokens of Christian men's profession, but rather they ["be" ch. by W. to "are"] certain [om. by W. : sure witnesses and effectual] signs of grace and God's good-will ["towards" ch., by W. to "toward"] us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel—that is to say, Baptism and the Supper of the Lord.

Those five, commonly called sacraments—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction—are not to be counted for sacraments of the gospel, being such as have ["grown partly" ch. 1786 to "partly grown"] out of the *corrupt* following of the apostles, [in. 1786: and] partly are states of life allowed ["by" ch. by W. to "in"] the Scriptures, but yet have not [in. by W. : the] like nature of [om. by W. : sacraments with] Baptism and the Lord's Supper, ["for that" ch. by W. to "because"] they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves ["damnation" ch. by W. to "condemnation"] as St. Paul saith, [in. 1815: 1 Cor. xi. 29].

(XXVI.) *Of the Unworthiness of the Ministers, Which Hinders Not the Effect of the Sacrament.* [Om. by W.]

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offenses: and finally, being found guilty, by just judgment be deposed.

XVII. (XXVII.) *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby "[Christian men" ch. by W. to "Christians"] are ["discerned" ch. by W. to "distinguished"] from others that ["be" ch. by W. to "are"] not ["christened" ch. by W. to "baptized"], but it is also a sign of regeneration or [in. by W.: the] new birth [om. by W.: whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed and grace increased by virtue of prayer unto God]. The baptism of young children is [om. by W.: in any wise] to be retained in the Church [om. by W.: as most agreeable with the institution of Christ].

XVIII. (XXVIII.) *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love\* that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: inso-much that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of ["the" ch. 1796 to "our," ch. 1870 to "the"] Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual † manner. And the ["mean" ch. 1820 to "means"] whereby the body of Christ is received and eaten, in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

\*The words "of the love" were by a misprint omitted in 1812, and were not restored until 1840.

† Was misprinted "scriptural" in 1808, and corrected in 1844.

(XXIX.) *Of the Wicked which Eat Not the Body of Christ in the Use of the Lord's Supper.* [Om. by W.]

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

XIX. (XXX.) *Of Both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's ["sacrament" ch. by W. to "Supper"], by Christ's ordinance and commandment, ought to be ["ministered" ch. 1791 to "administered"] to all ["Christian men" ch. by W. to "Christians"] alike.

XX. (XXXI.) *Of the One Oblation of Christ Finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it ["was" ch. by W. to "is"] commonly said that the priest ["did" ch. by W. to "doth"] offer Christ for the quick and the dead, to have remission of pain or guilt, ["were blasphemous fables and dangerous deceits" ch. by W. to "is a blasphemous fable and dangerous deceit"].

XXI. (XXXII.) *Of the Marriage of* ["Priests" ch. by W. to "Ministers"].

["Bishops, priests, and deacons" ch. by W. to "The ministers of Christ"] are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other ["Christian men" ch. by W. to "Christians"], to marry at their own discretion, as they shall judge the same to serve ["better" ch. by W. to "best"] to godliness.

(XXXIII.) *Of Excommunicate Persons, How They Are To Be Avoided.* [Om. by W.]

That person which, by open denunciation of the Church, is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXII. (XXXIV.) *Of the* ["Traditions of the Church" ch. by W. to "Rites and Ceremonies of Churches."]

It is not necessary that ["traditions and ceremonies be in all places one or utterly alike; for at all times, they have been diverse" ch. by W. to "rites and ceremonies should in all places be the same, or exactly alike; for they have been always different"], and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Who-



soever, through his private judgment, willingly and purposely, doth openly break the ["traditions" ch. by W. to "rites"] and ceremonies of the Church [in. by W. : to which he belongs], which ["be" ch. by W. to "are"] repugnant to the word of God, and ["be" ch. by W. to "are"] ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as ["he" ch. by W. to "one"] that offendeth against the common order of the Church [om. by W. : and hurteth the authority of the magistrate] and woundeth the consciences of [om. by W. : the] weak brethren.

["Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying" ch. by W. to "Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification."] ]

(XXXV.) *Of the Homilies.*

[Om. by W.]

The second Book of Homilies, the several titles whereof we have joined under this article, doth contain a goodly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth, and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

1. Of the Right Use of the Church. 2. Against Peril of Idolatry. 3. Of Repairing and Keeping Clean of Churches. 4. Of Good Works: First of Fasting. 5. Against Gluttony and Drunkenness. 6. Against Excess of Apparel. 7. Of Prayer. 8. Of the Place and Time of Prayer. 9. That Common Prayers and Sacraments Ought to be Ministered in a Known Tongue. 10. Of the reverend Estimation of God's Word. 11. Of Alms-doing. 12. Of the Nativity of Christ. 13. Of the Passion of Christ. 14. Of the Resurrection of Christ. 15. Of the Worthy Receiving of the Sacrament of the Body and Blood of Christ. 16. Of the Gifts of the Holy Ghost. 17. For the Rogation-days. 18. Of the State of Matrimony. 19. Of Repentance. 20. Against Idleness. 21. Against Rebellion.

(XXXVI.) *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of itself is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward, unto this time or hereafter, shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

(XXXVII.) *Of the Civil Magistrates.*

The king's majesty hath the chief power in this realm of England, and his other dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God's word, or of the sacraments, to which things the injunctions also lately set forth by Elizabeth our queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly princes in Holy

Scriptures by God himself; that is, that they should rule all estates and degrees committed to this charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offenses.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars.

### XXIII. *Of the Rulers of the United States of America.*

[In. 1790: The President,] the Congress, the General Assemblies, the Governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the ["general Act of Confederation" ch. 1804 to "Constitution of the United States"], and by the ["Constitutions" ch. 1854 to "Constitution"] of their respective States. And the said States [in. 1804: are a sovereign and independent nation, and] ought not to be subject to any foreign jurisdiction.\*

1820.] *Note.*—As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our preachers and people who may be under ["the British or any other" ch. 1854 to "any foreign"] government, will behave themselves as peaceable and orderly subjects.†

### XXIV.‡ (XXXVIII.) *Of Christian Men's Goods* [om. by W.; which are not common].

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as ["certain Anabaptists" ch. by W. to "some"] do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

### XXV.‡ (XXXIX.) *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of

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\*Although Mr. Wesley inserted in the liturgy which he prepared for the American Methodists a prayer for the "Supreme Rulers of the United States," he did not draw up an Article on that subject. This was framed at the General Conference of 1784, when the Methodist Episcopal Church was organized.

†This note was appended to this Article in 1820, and was designed for the express benefit of the Methodist Episcopal Church in Canada, which was then under the jurisdiction of the Methodist Episcopal Church in the United States.

‡These were respectively the XXIIIrd and XXIVth of the Articles prepared by Mr. Wesley.

faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

## SECTION II.

1743.] THE NATURE, DESIGN, AND GENERAL RULES OF OUR [1870. UNITED SOCIETIES [om., —, : IN LONDON, BRISTOL, KINGSWOOD, NEW-CASTLE-UPON-TYNE, ETC.].

### 1870.] THE GENERAL RULES.\*

1743.] [Om. 1789, re-in. 1792; om. 1870, re-in. 1886: In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend more time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday in the evening. To these and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

This was the rise of the UNITED SOCIETY, first in [“London, and then in other places” ch. 1792 to “Europe, and then in America”]. [Om. 1789, re-in. 1792: Such a Society is no other] [in. 1789, om. 1792: Our Society is nothing more] than “a company of men having the form and seeking the power of *godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*” †]

1870.] The General Rules of “The United Societies,” organ- [1886. ized by Mr. Wesley in 1739, are as follows:

There is only one condition previously required of those who desire admission into these societies—a “desire to flee from the wrath to come [in. 1789: ‘i. e., a desire’ ch. 1792 to ‘and’] to be saved from their sins.” But whenever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation—

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such [“is” ch. 1789 to “as”]—

The taking of the name of God in vain;

\* Prepared for the Methodist Societies, dated May 1, 1743, and signed by John and Charles Wesley. They were not put in the Discipline until 1789. In 1792 the *third* person was substituted for the *first*, and “Mr. Wesley” inserted. Of these rules, Coke and Asbury, in their *Notes on the Discipline*, say: “Perhaps one of the completest systems of Christian ethics or morals, for its size, which ever was published by an uninspired writer.”

† Here followed the regulations in regard to class-leaders, but in 1870 these were framed into a separate section (XIV., Chap. III.), which see.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, buying or selling spirituous liquors, or drinking them, [om. 1789: unless in cases of necessity];

1790.] Drunkenness, or drinking spirituous liquors, unless in cases of necessity;

1789.] The buying ["or" ch. 1808 to "and"] selling [om. 1858. 1792: the bodies and souls] of men, women, ["and" ch. 1792 to "or"] children, with an intention to enslave them.

Fighting, quarreling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;

The *buying or selling* ["uncustomed goods" ch. 1789 to "*goods that have not paid the duty*"];

The *giving or taking things on usury*—i. e., unlawful interest;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as

The *putting on of gold and costly apparel*;

The *taking such diversions* as cannot be used in the name of the Lord Jesus;

The *singing those songs, or reading those books* which do not tend to the knowledge or love of God;

Softness, or needless self-indulgence;

Laying up ["treasures" ch. 1789 to "treasure"] upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting all ["they" ch. 1789 to "we"] have any intercourse with, trampling under foot that enthusiastic doctrine [om. 1789: of devils] that "we are not to do good unless *our* ['heart' ch. 1789 to '*hearts*'] *be free to it*."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another [in. 1789, om. 1792: unless you can be better served elsewhere], helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscuring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation,

Thirdly, by attending upon all the ordinances of God; such are:

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and

Fasting or abstinence.

These are the General Rules of our Societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on [om. 1792: every] truly awakened ["heart" ch. 1792 to "hearts"]. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us: we have delivered our own souls.



## CHAPTER II.

1870.]

### THE CONFERENCES.

#### SECTION I.

1844.] OF THE GENERAL ["AND ANNUAL CONFERENCES" CH. 1870 TO "CONFERENCE"].

It is desired that all things be considered on these occasions as [1870. in the immediate presence of God; that every person speak freely whatever was in his heart.

*Question.* How may we best improve our time at the Conferences?

*Ans. 1.* While we are conversing let us have an especial care to set God always before us.

*Ans. 2.* In the intermediate hours, let us redeem all the time we can for private ["exercises" ch. 1866 to "devotions"].

*Ans. 3.* Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

*Question.* Who shall compose the General Conference, and what are the regulations and powers belonging to it?

The General Conferences shall be composed of one member for [1866. every ["twenty-one" ch. 1846 to "fourteen," ch. 1858 to "seventeen"] members of each Annual Conference, to be appointed, either by seniority or choice, at the discretion of such Annual Conference; yet so that such representatives shall have traveled at least four [om. 1846: full] calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

1866.] *Ans. 1.* The General Conference shall be composed of *one* clerical member for every ["twenty-eight" ch. 1878 to "thirty-six"] members of each Annual Conference, and an equal number of lay members [om. 1878: one-fourth of whom may be local preachers to be appointed as follows:]. [In. 1878: Of the lay members from an Annual Conference, one may be a local preacher.]

The clerical representatives shall be elected by the clerical members of the Annual Conference: *provided*, that such representatives shall have ["traveled" ch. 1878 to "been traveling preachers"] at least four calendar years ["from the time they were received on trial" ch. 1878 to "next preceding their election"], and are in full connection [in. 1878: with an Annual Conference when elected, and also] at the time of holding the [in. 1878: General] Conference. The lay representatives shall be elected by the lay members of the Annual Conference: *provided*, that such representatives be twenty-five years of age, and shall have been members of ["the" ch. 1878 to "our"] Church for at least six [in. 1878: calendar] years [in. 1878: next preceding the time of their election, and also] at the time of holding the [in. 1878: General] Conference. [Om. 1870: No Conference shall be denied the privilege of two delegates.]

1870.] *Ans. 2.* An Annual Conference, entitled under the second Restrictive Rule to ["two" ch. 1878 to "one"] ministerial ["delegates" ch. 1878 to "delegate"], shall not be denied the privilege of ["two lay delegates also" ch. 1878 to "one lay delegate, and he may be a local preacher"].

1866.] *Ans.* 3. The ministers and laymen shall deliberate in one body; but upon a call of one-fifth of the members of the Conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives.

1844.] *Ans.* 4. The General Conference shall meet [om. 1870: on the first day of May, in the year of our Lord ("1812, in the city of New York," ch. 1845 to "1846 in the town of Petersburg, Virginia,"\*) and thenceforward on the first day of May] [in. 1870: in the month of April or May], once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time.

But the General Superintendents, with or by the advice of the Annual Conferences—or, if there be no General Superintendent, all the Annual Conferences respectively—shall have power to call a General Conference, if they judge it necessary at any time.

1866.] *Ans.* 5. The Bishops, or a majority of all the Annual Conferences, shall have authority to call a General Conference, if they judge it necessary, at any time.

*Ans.* 6. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election. [In. 1870: The place of holding a called session of the General Conference shall be that fixed on by the preceding General Conference.]

1866.] *Ans.* 7. The Bishops shall have authority, when they judge it necessary, to change the place appointed for the meeting of the General Conference.

1844.] *Ans.* 8. At all times when the General Conference is met, it shall take ["two-thirds" ch. 1866 to "a majority"] of the representatives of all the Annual Conferences to make a quorum for transacting business.

*Ans.* 9. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present, the General Conference shall choose a president *pro tem*.

*Ans.* 10. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

(1) The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine.

(2) They shall not allow of more than one representative for every ["fourteen" ch. 1878 to "eighteen"] members of the Annual Conference, nor allow of a less number than one for every ["thirty" ch. 1878 to "sixty"]; *provided, nevertheless*, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual

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\*The time of the meeting of the first General Conference of the M. E. Church, South, was fixed by the Convention held in Louisville, Ky., May, 1845.



Conference shall be entitled to an additional delegate for such fraction; *and provided, also*, that no Conference shall be denied the privilege of two delegates, [in. 1878: one clerical and one lay].

(3) They shall not change or alter any part or rule of our government, so as to do away with episcopacy, or destroy the plan of our itinerant general superintendency.

(4) They shall not revoke or change the General Rules of the United Societies.

(5) They shall not do away with the privileges of our ministers or preachers of trial by a committee, and of an appeal.

(6) They shall not appropriate the produce of the ["Book Concern" ch. 1854 to "Publishing House"] [om. 1854: nor of the chartered fund] to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

*Provided, nevertheless*, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first Article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect:

1854.] *Provided*, that when any rule or regulation is adopted [1870. by the General Conference which, in the opinion of the Bishops is unconstitutional, the Bishops may present to the General Conference their objections to such rule or regulations, with the reasons thereof; and if, after hearing the objections and reasons of the Bishops, two-thirds of the members of the Conference present shall vote in favor of the rule or regulation so objected to, it shall have the force of law; otherwise it shall be null and void.\*

1874.] *Provided*, that when any rule or regulation is adopted by the General Conference, which in the opinion of the Bishops is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall by a two-thirds vote adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time.

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\* This proviso was inserted in 1854. But as it possessed the power and quality of a constitutional provision, and had been adopted simply by a majority vote of the General Conference, its validity was doubted. The matter was brought up in the General Conference of 1866, but was not settled. In 1870 it was referred to the Committee on Episcopacy, who reported that it was without authority, and recommended the adoption of the one which follows, which received the prescribed constitutional majority of two-thirds, and was sent down to the Annual Conferences for their concurrence, which was given.

## SECTION II.

## OF THE ANNUAL CONFERENCES.

*Ques. 1.* Who shall ["attend" ch. 1858 to "compose"] the ["yearly" ch. 1854 to "Annual"] ["Conferences" ch. 1870 to "Conference"] [in. 1870: and what are the regulations and powers belonging to it]?

**1844.]** All the traveling preachers [om. 1858: who are] in full connection [om. 1858: and those who are to be received into full connection] [in. 1858: who are able to do effective service; all the supernumerary preachers—that is to say, those who are so disabled by affliction as to be unable to preach constantly, but are willing to do any work in the ministry which the Bishop may direct and they may be able to perform; all the superannuated preachers—that is to say, those who are worn out in the itinerant service] [in. 1866: and four lay representatives, one of whom may be a local preacher—from each Presiding Elder's District, to be chosen annually by the District Stewards, or in such other way as the Annual Conference may direct].

**1870.]** *Ans. 1.* All the traveling preachers in full connection with it, and four lay representatives—one of whom may be a local preacher—from each Presiding Elder's District.

**1866.]** *Ans. 2.* [In. 1870: The lay members shall be chosen annually by the District Conferences]; *provided*, that no one shall be a representative who is not twenty-five years of age, and who has not been for six years next preceding his election a member of the Church.

*Ans. 3.* ["Who" ch. 1870 to "The lay members"] shall participate in all the business of the Conference except such as involves ministerial character [om. 1870: and relations].

**1858.]** *Ans. 4.* It shall be the duty of all the members of the Conference to attend its sessions, unless providentially hindered. All the preachers on trial, and those to be admitted on trial, shall also attend the session, but they shall not vote on any question, nor speak unless by consent of the Conference.

*Ques. 2.* Who shall determine the number and boundaries of the Annual Conferences?

*Ans.* The General Conference.

**1844.]** *Ques. 3.* Who shall appoint the time of holding the ["yearly" ch. 1870 to "Annual"] Conferences?\*

The Bishops [in. 1846: shall appoint the time of holding the] [in. 1858: sessions of the] Annual Conferences, ["but they shall allow the Annual Conferences" ch. 1858 to "provided every Conference shall have the right"] [to sit a week at least [in. 1858: if it think proper].

**1870.]** *Ans.* The Bishops; but they shall allow every Annual Conference to sit a week at least.

[Om. 1858, re-in. 1870: *Ques. 4.* Who shall appoint the places of holding the Annual Conferences?

*Ans.* Each Annual Conference shall appoint the place of its own sitting; [in. 1870: but should it become necessary, from any unforeseen cause, to change the place after it has been fixed by the Conference, a majority of the Presiding Elders, with the con-

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\*In 1846 this question was omitted, and the answer was made part of the section on "Bishops and Their Duty." In 1870 both were restored to this section.

sent of the Bishop who is to preside, shall have power to make such change].

1858.] Let every Annual Conference appoint the place of its session by ballot, or otherwise, as it may think proper.\*

1846.] *Ques.* 5. Who shall preside in the Annual Conferences?

1844.] [In. 1846: The Bishops,] In the absence of ["a Bishop" ch. 1846 to "all the Bishops"] [om. 1846: to preside in the Conference]; [in. 1846: a Presiding Elder], but in case there are two or more Presiding Elders, belonging to one Conference, the Bishop, or Bishops, may by letter or otherwise appoint the President; but if no appointment be made, or if the Presiding Elder appointed do not attend, the Conference shall in either of these cases elect the President by ballot, without debate, from among the Presiding Elders.†

1858.] *Ans.* The Bishops. In the absence of ["all the Bishops" ch. 1870 to "a Bishop"], [om. 1866: an elder, who shall be appointed by the Bishop by letter; but if no such appointment be made] the Conference shall elect the President by ballot, without debate, from among the traveling elders. The President thus [om. 1866: appointed or] elected shall discharge all the duties of a Bishop except ordination.

1844.] *Ques.* 6. What is the method ["wherein we usually proceed" ch. 1858 to "of proceeding"] in ["the" ch. 1858 to "an"] ["yearly" ch. 1854 to "Annual"] ["Conferences" ch. 1858 to "Conference"]?

*Ans.* ["We inquire" ch. 1858 to "In the order of the following questions," ch. 1866 to "The following questions shall be asked:"]

1. ["What preachers" ch. 1853 to "Who"] are admitted on trial?

2. Who remain on trial?

1870.] 3. Who are discontinued?

1844.] 4. Who are admitted into full connection?

1858.] 5. Who are re-admitted?

6. Who are received by transfer from other Conferences?

1844.] 7. Who are the deacons [in. 1858: of one year]?

1858.] 8. What traveling preachers are elected [om. 1870: and ordained] deacons?

1870.] 9. What traveling preachers are ordained deacons?

1858.] 10. What local preachers are elected [om. 1870: and ordained] deacons?

1870.] 11. What local preachers are ordained deacons?

1844.] 12. ["Who have been elected and ordained elders this year?" ch. 1858 to "What traveling preachers are elected (om. 1870: and ordained) elders?"]

1870.] 13. What traveling preachers are ordained elders?

1858.] 14. What local preachers are elected [om. 1870: and ordained] elders?

1870.] 15. What local preachers are ordained elders?

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\*This was inserted in 1858 in lieu of the preceding question and answer, and placed at the close of the order of Conference business.

†In the Discipline of 1844 this belonged to the section on Presiding Elders. It was prescribed as one of their duties to preside in the Annual Conference, "in the absence of a Bishop."

1844.] Who have been elected by the suffrages of the General Conference, to exercise the Episcopal office and superintend the Methodist Episcopal Church, ["in America" ch. 1846 to "South"]?

16. Who ["have" ch. 1870 to "are"] located this year?

17. Who are ["the supernumeraries" ch. 1853 to "supernumerary"]?\*

18. Who are [om. 1858: the] superannuated [om. 1858: or worn-out preachers]?

Who have been expelled from the Connection this year? [1858.]

Who have withdrawn from the Connection this year?

19. ["Who have died this year?" ch. 1858 to "What preachers have died during the past year?"]

20. Are all the preachers blameless in their life and ["conversation" ch. 1858 to "official administration"]?

21. What ["numbers are in ('society' ch. 1854 to 'our Church in the bounds of the Conference')"] ch. 1858 to "is the number of (in. 1870: local) preachers and members in the several circuits, stations, and missions of the Conference"]?

1866.] 22. How many infants [om. 1870: and adults] have been baptized during the year?

1870.] 23. How many adults have been baptized during the year?

1866.] 24. What is the number of Sunday-schools? [om. 1870: teachers, and scholars].

1870.] 25. What is the number of Sunday-school teachers?

26. What is the number of Sunday-school scholars?

1844.] 27. What ["amounts are" ch. 1870 to "amount is" necessary for the superannuated preachers and the widows and orphans of preachers? [om. 1870: and to make up the deficiencies of those who have not obtained their regular allowance ("on the circuits" ch. 1858 to "in their respective districts, circuits, and stations")].

28. What has been collected on the foregoing ["accounts" ch. 1870 to "account"], and how has it been applied?

What has been contributed for the [om. 1853: support of missions, what for the publication of tracts and Sunday-school books, and what to aid the American Bible Society and auxiliaries?] [in. 1858: missionary (om. 1866: Sunday-school,) and tract societies]?

1870.] 29. What has been contributed for Missions?

1886.] 30. What has been contributed for Church Extension?

31. What is the number, and what is the estimated value, of church-edifices?

32. What is the number, and what is the estimated value, of parsonages?

1882.] 33. What are the educational statistics?

1844.] 34. Where [om. 1870: and when] shall ["our next" ch. 1858 to "the next session of the"] Conference be held?

35. Where are the preachers stationed this year?

1858.] Ques. 7. What method is recommended in the examination of the life and official administration of the preachers?

1844.] \*A supernumerary preacher is one so worn out in [1858. the itinerant service as to be rendered incapable of preaching constantly, but at the same time is willing to do any work in the ministry which the Conference may direct and his strength enable him to perform].



Let none be present except members of the Conference, and [1878. others who may be in attendance on Conference business, unless the Conference by vote shall order otherwise.

**1878.]** *Ans.* 1. The Conference shall proceed with open doors, unless by vote it order otherwise.

**1858.]** *Ans.* 2. Let the name of every preacher be called, and let his Presiding Elder or some other member of the Conference state whether or not there be any complaint against him. If there be none, he ["shall" ch. 1866 to "may"] retire, and the Conference may make further inquiry concerning him, and pass his character without vote.

*Ans.* 3. If there be a complaint, and the preacher ["have" ch. 1886 to "has"] been advised of it, let it be stated to the Conference, and let the accused have the privilege of replying. ["The Conference shall then allow him to retire, and" ch. 1870 to "He shall then retire, and the Conference"] shall determine by vote whether or not his character shall pass.

*Ans.* 4. If a trial be necessary it shall be conducted according to the provisions of ["Chapter IV., Section 1" ch. 1882 to "Chapter VII., Section 2"].

**1874.]** *Ans.* 5. But if the complaint be wholly on account of habitual failure in official administration, and any member of the Conference objects to the passage of his character, wholly on this account, the question, "Shall his character pass?" shall be put on this point alone. And if a majority of the Conference refuse to pass his character because he is not blameless in official administration, the Conference shall grant him an honorable location; [in. 1886: but the Conference shall not proceed under this provision of the Discipline unless the preacher complained of be present, or shall have had notice of the complaint]: *provided, nevertheless*, if the delinquent preacher desires to be tried another year (making suitable acknowledgments) and promises, if tried another year, to come up to the measure of his duty in these respects, the Conference may employ him another year, and upon the issues of that year shall depend his restoration or absolute location: [in. 1886: *provided, further*, that no preacher shall be located at his own request unless he be present, or his written request, signed by himself, be presented to the Conference].

**1858.]** *Ans.* 6. The names of any who may be expelled or suspended, or who may have withdrawn from the Church, shall be stated in the Minutes.

**1844.]** *Ques.* 8. ["Is there any other business to" ch. 1854 to "What other business shall"] be done in the ["yearly" ch. 1854 to "Annual"] Conferences?

[Om. 1858: The electing and ordaining of deacons and elders.]

**1858.]** *Ans.* 1. Let every Annual Conference [in. 1882: organize a Conference Board of Education, and] inquire into the state and character of all the institutions of learning that may be under its care, and the best means of promoting their interests, and, if necessary, of increasing their number.

*Ans.* 2. Let every Annual Conference take account of all the

church-buildings, parsonages, and other Church property within its bounds, and see that the same be legally secured to the Methodist Episcopal Church, South, according to the provisions of the Discipline.

**1862.]** *Ans.* 3. Let every Annual Conference examine the records of the District Conference.

**1870.]** *Ans.* 4. Let every Annual Conference appoint committees of examination upon the Course of Study prescribed by the Bishops for candidates for the ministry. The examining committees shall hold their office for four years.

**1844.]** *Ans.* 5. ["A record of the proceedings of each Annual Conference shall be" ch. 1853 to "Let every Annual Conference have a record of its proceedings"] kept by a secretary chosen for that purpose: ["and shall" ch. 1858 to "Let said record." ch. 1870 to "said record shall"] be signed by the President and the Secretary, and ["let a copy of the said record" ch. 1858 to "a copy of the same shall"] be sent to the General Conference [in. 1858: at its next ensuing session].

**1858.]** *Ans.* 6. ["And let the Secretary" ch. 1870 to "The Secretary of each Annual Conference shall"] forward to the Editor of Books, at the Publishing House, full and correct answers to the foregoing ["twenty-one" ch. 1866 to "twenty-three," ch. 1870 to "thirty-one," ch. 1882 to "thirty-two," ch. 1886 to "thirty-five"] questions for insertion in the General Minutes, according to the form therein adopted.

**1886.]** *Ans.* 7. Each Annual Conference may provide a system of colportage best suited to its necessities.

**1844.]** Are there any other directions to be given concerning the ["yearly" ch. 1854 to "Annual"] Conferences? **[1858.]**

*Ans.* There shall be ["forty" ch. 1846 to "nineteen," ch. 1854 to "twenty-three"] Conferences this year (see Part II., Section I.).

["It shall be the duty of each to" ch. 1858 to "Let every Annual Conference"] examine strictly into the state of the Domestic Missions within its bounds; and ["to allow none to" ch. 1858 to "let none"] remain on the list of missions, which in the judgment of the Conference ["is able to support itself" ch. 1858 to "are able to support themselves as circuits or stations"].

### SECTION III.

#### **1870.]** OF THE DISTRICT CONFERENCES.

*Ques.* 1. What directions are given concerning District Conferences?

*Ans.* 1. There shall be held annually in each Presiding Elder's District, a District Conference. The time shall be fixed by the Presiding Elder, and the place by the Conference; [in. 1874: but should it become necessary, from any unforeseen cause, to change the place after it has been fixed by the Conference, the Presiding Elder shall have power to make the change].

*Ans.* 2. The District Conference shall be composed of all the preachers in the District, [om. 1874: both] traveling and local, [in. 1874: including superannuated preachers (whether resident with-

out or within the limits of the Annual Conferences to which they belong)], and of laymen, the number of whom, and their mode of appointment, each Annual Conference may determine for itself.

*Ans. 3.* A Bishop, or, in his absence, the Presiding Elder, shall preside; and if both be absent, the Conference shall elect a president.

*Ans. 4.* The Conference shall elect a secretary, who shall keep a record of all its proceedings.

*Ans. 5.* It shall be the duty of the Conference to inquire particularly into the condition of the several charges in the District:

(1) As to their spiritual state, and the attendance upon the ordinances and social meetings of the Church.

(2) As to missions within the District, where new ones should be established, or what missions should be raised to circuits or stations.

(3) As to Sunday-schools, and the manner of conducting them, and as to education generally.

(4) As to their financial systems, their contributions to Church-purposes, and the condition of houses of worship and parsonages.

**1878.]** (5) As to the manner in which the records of the Quarterly Conferences have been kept.

**1870.]** *Ans. 6.* The District Conference shall elect annually, by ballot, from the District, four delegates to the ensuing Annual Conference: *provided*, [in. 1882: that] no member of the Annual Conference shall vote in said election.

*Ans. 7.* At these Conferences prominence shall be given to religious exercises, such as preaching, prayer-meetings, love-feasts, and the administration of the sacraments.

#### SECTION IV.

##### **1846.]** OF THE QUARTERLY CONFERENCES.\*

*Ques. 1.* ["Of whom shall the Quarterly Conferences be composed?" ch. 1854 to "Who shall compose the Quarterly Conferences?" ch. 1870 to "Who shall compose a Quarterly Conference?"]

**1844.]** *Ans.* [Om. 1874: Of] All the traveling and local preachers, [in. 1874: including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the] exhorters, stewards, [in. 1874: trustees], [in. 1878: "who are themselves of the Church" ch. 1882 to "who are members of the Church"] and ["leaders" ch. 1846 to "class-leaders"] of the [in. 1874: respective] circuits, stations, [in. 1858: and missions, together with the superintendents of Sunday-schools who are members of the Church],

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\*All the regulations on this subject existing prior to 1846, when this section was framed, were contained in those portions of the Discipline which related to Presiding Elders, preachers in charge, and local preachers.



[in. 1870: and secretaries of Church Conferences], and none ["else" ch. 1874 to "others"].

**1846.]** *Ques.* 2. When and where shall ["the" ch. 1858 to "each" Quarterly Conference meet?

*Ans.* [Om. 1858: It shall meet] Four times a year, at such places as ["it" ch. 1858 to "the Conference"] may appoint [in. 1858: and at such times as the Presiding Elder may designate]. [In. 1874: But the Presiding Elder and preacher in charge shall have authority, when they judge it necessary, to change the place.]

*Ques.* 3. Who shall preside in the Quarterly Conference?

*Ans.* The Presiding Elder, ["and" ch. 1858 to "or,"] in his absence, the preacher in charge.

*Ques.* 4. What "shall be" ch. 1858 to "is" the regular business of ["the Quarterly Conferences" ch. 1858 to "a Quarterly Conference"]?

**1844.]** *Ans.* 1. To ["hear complaints and to receive and try appeals" ch. 1870 to "receive and try appeals, and to hear complaints"].

**1846.]** *Ans.* 2. To superintend the interests of Sunday-schools and the instruction of children, [in. 1874: and to elect superintendents of Sunday-schools, (in. 1878: at the fourth Quarterly Conference of each year,) on nomination of the preacher in charge].

**1844.]** *Ans.* 3. ["The Quarterly Conference shall" ch. 1846 to "To"] take cognizance of all the local preachers [in. 1858: and exhorters] in the circuit, [om. 1858: or] station, [in. 1858: or mission], and ["shall" ch. 1846 to "to"] inquire [in. 1870: annually] into the gifts, labors, and usefulness of each [om. 1858: preacher] by name.

*Ans.* 4. To try, suspend, expel, or acquit any local preacher in the circuit, [om. 1858: or] station, [in. 1858: or mission], against whom charges may be brought.

**1846.]** [Om. 1858: It shall be the duty of the Quarterly Conference] [in. 1870: To attend strictly to the temporal business of the Church ["as provided in" ch. 1858 to "according to"] the Discipline.

**1844.]** *Ans.* 5. [Om. 1858: The Quarterly Conference shall have authority] To license proper persons to preach [in. 1858: and to exhort], and to renew their licenses annually, when, in ["the judgment of said Conference" ch. 1858 to "its judgment"] their gifts of grace and usefulness will warrant ["such" ch. 1858 to "the"] renewal. [In. 1866: All votes to license preachers shall be taken by ballot.]

*Ans.* 6. To recommend suitable candidates to the Annual Conference for deacon's or elder's orders in the local connection, [in. 1858: and] for admission on trial [in. 1870: or re-admission] ["in" ch. 1870 to "into"] the traveling connection: *provided*, that no person shall be [om. 1870: licensed to preach (in. 1858: or exhort) without the recommendation of the ("Society" ch. 1858 to "Church") of which he is a member, or of ("a" ch. 1858 to "the") leaders' meeting (in. 1858: of the circuit, station, or mission to which he belongs). Nor should any one be licensed to preach or] recommended to the Annual Conference ["to travel" ch. 1858 to "for admission on trial"] or for ordination, without first ["being examined" ch. 1858 to "passing"] in the Quarterly Conference ["on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary branches of an English education" ch. 1878 to "an approved examination in the

Course of Study prescribed by the Bishops for such candidates”]. [In. 1858, om. 1870: Nor shall any license be valid unless signed by the President and countersigned by the Secretary of the Conference.] [In. 1866: All votes to recommend preachers for admission (in. 1870: on trial, or re-admission) into the traveling connection, or for deacon’s or elder’s orders, shall be taken by ballot.] [In. 1874: No recommendation from a Quarterly Conference to an Annual Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation.]

**1870.** *Ans.* 7. To elect trustees and stewards, according to the Discipline, for the circuit, station, or mission; and of the stewards, to appoint one a Recording and one a District Steward.

**1844.]** [“The Quarterly Meeting Conference” ch. 1866 to **1858.** “It”] shall appoint a Secretary to take down [“the proceedings thereof” ch. 1846 to “its proceedings”], in a book to be kept by one of the stewards of the circuit [in. 1846: or station] for that purpose.

**1858.]** To see that all its proceedings be faithfully recorded **[1882.** by a secretary chosen for that purpose, in a book to be kept by [“one of the stewards” ch. 1870 to “the Recording Steward”], the records of each session being signed by the President and Secretary.

**1882.]** *Ans.* 8. To see that all its proceedings are faithfully kept by the Secretary of the Conference, and properly signed by the President and Secretary, to be recorded by the Recording Steward, in a book kept by him for that purpose.

**1866.]** *Ques.* 5. [“Let the following order of business” ch. 1870 to “What order of business shall”] be observed in the Quarterly Conferences?

*Ans.* After [“the opening services” ch. 1870 to “religious service”], let the roll be called, and the following inquiries be made:

1. Are there any [om. 1870: complaints or] appeals?

**1870.]** 2. Are there any complaints?

**1866.]** 3. Is there a written report [in 1874: from the preacher in charge] of the number and state of the Sunday-schools, [om. 1878, re-in. 1882: and of the pastoral instruction of children]?

4. [“What is” ch. 1874 to “Is there a written report from the preacher in charge on”] the general state of the Church? Let [“the answer to this question” ch. 1874 to “this report”] embrace the names of those baptized, or in any other way received into the Church, and of those who have died, removed, withdrawn, or been expelled during the quarter.

**1878.]** 5. What were the estimated claims, and what the final settlement of the same, in the charge the past year?

**1874.]** 6. What amount has been estimated by the Board of Stewards for the support of the preacher in charge (and his assistant) for the [in. 1878: present] year? [1 or 2.]

7. What amounts have been apportioned to this charge by the District Stewards? [1 or 2.]

(1) For [in. 1878: the] Presiding Elder?

(2) For [in. 1878: the] Bishops?

(3) For [in. 1878: the] Conference claimants?

**1886.]** (4) For Foreign Missions?

(5) For Domestic Missions?

(6) For Church Extension ?

(7) For Education ?

1866.] 8. What amount has been raised the present quarter for the support of the ministry, and how has it been applied ?

1874.] (Let the answer to this question embrace only the sum raised and paid on the claims of the Presiding Elder and the preachers.)

1866.] 9. ["What amount has been raised for other benevolent enterprises of the Church?" ch. 1874 to "What has been raised the present quarter for other objects?"]

Let the answer to this question embrace the sums raised for all other purposes, not included in the preceding report.

10. Are there any ["recommendations" ch. 1870 to "applications"] for license to preach or exhort ?

1874.] 11. Who are elected to fill vacancies in the Boards of Trustees ?

1870.] 12. What is doing for the cause of Missions ?

1874.] 13. What is doing for the cause of Education ? [2.]

14. Have the General Rules been read ? [3.]

15. Is there a Church Register [in. 1882: and a record of Church Conferences] [om. 1882: belonging to this charge], and ["has it" ch. 1882 to "have they"] been faithfully kept ? [3.] [In. 1882: The Conference shall call for these records to be examined.

16. Have the local preachers and exhorters passed an examination of character, and have their licenses been renewed [3 or 4.]

1866.] 17. Are there any ["recommendations" ch. 1870 to "applications"] for ["admission" ch. 1870 to "recommendation"] [in. 1871: to the Annual Conference] [in. 1870: to be admitted on trial into the traveling connection, [in. 1874: or for re-admission] ? [4.]

Are there any ["recommendations" ch. 1870 to "applications"] of local preachers for elder's or deacon's orders. [1874.]

1874.] 18. What local preachers are recommended to the Annual Conference for ordination ? [4.]

19. Who are elected Stewards for the ensuing Conference-year ? [4.]

20. Who is elected Recording Steward ? [4.]

21. Who is elected District Steward ? [4.]

1878.] 22. Who are elected Sunday-school Superintendents ? [4.]

1866.] At the fourth quarterly meeting let the report of the [1870. Trustees be called for.

1870.] Once a year at least the report of the Trustees shall [1874. be made to the Quarterly Conference.

1874.] 23. Are there any reports from the Trustees of Church property ? [4.]

1870.] At the fourth Quarterly Conference let the report of [1878. the full statistics be called for, that are to be reported at the ensuing Annual Conference.

1878.] 24. What are the statistics to be reported to the Annual Conference ? [4.]

1866.] 25. Is there any miscellaneous business ?

26. Where shall the next Quarterly Conference be held?  
 1874.] [NOTE.—The questions followed by figures are to be asked only at the Quarterly Conference indicated by the numbers.]

## SECTION V.

1866.] OF THE SOCIAL CHURCH MEETINGS. [1870.

*Ques.* 1. What means shall be adopted to promote personal religion, Christian fellowship, salutary discipline, an interest in all the institutions of the Church and in their support?

*Ans.* Let every preacher in charge diligently and faithfully observe the following regulations respecting prayer-meetings, love-feasts, class-meetings, and regular Church meetings.

1870.] OF THE CHURCH CONFERENCES.

1866.] *Question.* What directions ["shall be" ch. 1870 to "are"] given ["respecting the holding of regular Church meetings" ch. 1870 to "concerning Church Conferences"]?

*Ans.* 1. All the members of the Church and resident members of the Annual Conference shall come together ["every" ch. 1870 to "once a" ] month, or on circuits at least every three months, at every appointment, to hold a Church ["meeting" ch. 1870 to "Conference"], over which ["one of the preachers on the" ch. 1870 to "the preacher in "] charge shall preside. It may be held at any time most convenient for assembling the greatest number of members; but if on the Sabbath, it should not interfere with the morning public worship.

*Ans.* 2. A [om. 1870: permanent] Secretary shall be elected annually, at the first meeting after the session of the Annual Conference. He shall ["keep" ch. 1870 to "make"] a record of the proceedings, and shall keep in a book and return to the Quarterly Conference [om. 1870: of which he may be *ex officio* a member] all the statistics which the Discipline requires to be reported to an Annual Conference. [In. 1878: He shall enter in chronological order, in a permanent register, the full names of all who shall join the Church, with the time and manner of the reception and disposal of each, distinguishing between local elders, deacons, and preachers, white persons, colored persons, and Indians, and shall make a permanent record of all the baptisms and marriages within the congregation, and shall furnish the pastor with an alphabetical roll of the Church.]

*Ans.* 3. The roll of members shall be called at every meeting, unless otherwise ordered, and the Conference may strike off the names of any who, on account of removal or other cause, have been lost sight of for twelve months: *provided, however*, that if such member appear and claim membership, he may be restored by a vote of the meeting.

*Ans.* 4. The following is suggested as the general order of business [om. 1870: for Church meetings]:

I. Receive reports—

1st. From the preachers, of their labors since the last meeting.

2d. From the class-leaders.

3d. From the Sunday-schools.

4th. From the steward or stewards of that Church.

II. The ["preachers" ch. 1870 to "Conference"] shall inquire—

1st. What is doing for the relief of the poor of the Church?

2d. Is the Church here doing its duty for the cause of Missions and other Church enterprises, and for the collections ordered by the Annual Conference?

3d. Is ["the literature of the Church" ch. 1870 to "our religious literature"] circulated and read?

4th. Can the Church extend its work by establishing additional prayer-meetings, Sunday-schools, or in any other way?

5th. Can any thing more be done to strengthen and build up the Church in the community, and to advance the cause of Christ?

*Ans.* 5. If the observance of this order of business is likely to protract the ["Church meeting" ch. 1870 to "session"] beyond a reasonable limit, the ["preacher" ch. 1870 to "president"] may, from time to time, select the most important matters, and bring them forward.

*Ans.* 6. Let the Church ["meetings" ch. 1870 to "Conference"] be opened and closed with religious ["services" ch. 1870 to "service"], and conducted in a devout and prayerful spirit.

**1882.]** It shall be the duty of the Secretary of the Church Conference to present his Church Register, and the records of the Church Conferences, to the third Quarterly Conferences for inspection.



## CHAPTER III.

### 1870.] MINISTERS AND CHURCH OFFICERS.

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#### SECTION I.

#### 1844.] OF THE TRIAL OF THOSE WHO THINK THEY ARE MOVED BY THE HOLY GHOST TO PREACH.\*

*Question.* How shall we try those who profess to be moved by the Holy Ghost to preach?

*Ans.* Let the following questions be asked, namely:

1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

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#### SECTION II.

#### OF THE ELECTION AND CONSECRATION OF BISHOPS, AND OF THEIR DUTY.

*Ques.* 1. How is a Bishop to be constituted?

*Ans.* By the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two elders.

*Ques.* 2. If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?

*Ans.* The General Conference shall elect a Bishop; and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination.

*Ques.* 3. What are the duties of a Bishop?

*Ans.* 1. To preside in ["our" ch. 1858 to "the General and Annual"] Conferences.

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\*In the Discipline of 1844 this was a separate section. In 1846 it was made part of the section on Quarterly Conferences, where it remained until 1870, when it was again made an independent section.



*Ans. 2.* To fix the appointments of the preachers ["for the several circuits" ch. 1858 to "in the Annual Conferences"] : *provided*, he shall not allow any preacher to remain in the same [in. 1858: circuit or] station more than ["two" ch. 1866 to "four" ] years successively ; except the [om. 1866: presiding elders,] [om. 1846: the general editor, the general book steward and his assistants,] [in. 1846, om. 1886: the Book ("Agent" ch. 1854 to Agents"),] [om. 1854: the editor and assistant editor of the ("*Christian Advocate and Journal*" ch. 1846 to "*Nashville Advocate*"),] [om. 1846: the editor of the Sunday-school books,] [in. 1846, om. 1854: and of the *Southern Christian Advocate*,] [in. 1854, om. 1886: ("the" ch. 1858 to "and ") editors authorized by the General Conference,] [om. 1886: the ("Corresponding Secretaries" ch. 1846 to "Corresponding Secretary of the Missionary Society," ch. 1866 to "Corresponding Secretaries of the Foreign and Domestic Missionary Boards," ch. 1870 to "Secretary of the Missionary Board"),] [om. 1846: editors and agents at Cincinnati]; [in. 1874: preachers stationed in Key West, Florida Conference], [in. 1886: the Connectional officers,] the supernumerary [in. 1858: and] superannuated [om. 1858: and worn out] preachers, missionaries among the Indians [om. 1870: missionaries to our people of color,] and on foreign stations, chaplains to the State prisons and military posts, those preachers that may be appointed to labor for the especial benefit of seamen [in. 1846: and for the American Bible Society], [om. 1870: also the preacher or preachers that may be stationed in the city of New Orleans,] and the presidents, principals, or teachers of seminaries [om. 1886: of learning, which are or may be] under our superintendence ; and [om. 1886: also,] when requested by an Annual Conference, to appoint a preacher for a longer time than ["two" ch. 1882 to "four" ] years to any seminary of learning not under our care ; [om. 1850: *provided*, also, that with the exceptions above named, he shall not continue a preacher in the same appointment more than two years in six ; nor in the same city more than four years in succession ; nor return him to it after such term of service, till he shall have been absent four years.] [Om. 1886: He shall have authority, when requested by an Annual Conference, to appoint] [in. 1886: also] an agent [om. 1886: whose duty it shall be] to travel throughout the bounds of such Conference for the purpose of establishing and aiding Sabbath-schools, and distributing tracts ; and [om. 1886: also to appoint] an agent or agents for the benefit of our literary [in. 1886: and benevolent] institutions, [in. 1886: and the editors of Annual Conference organs].

*Question.* By whom are the Presiding Elders to be stationed [1846. and changed?

*Ans.* By the Bishops.

*Question.* How long may the Bishops allow an elder to preside in the same district?

*Ans.* For any term not exceeding four years successively ; after which he shall not be appointed to the same district for six years.\*

**1846.]** *Ans. 3.* [Om. 1858: It shall be the duty of the Bishops] To choose the Presiding Elders, fix their stations, and change them when he judges it necessary : ["the Bishops may" ch. 1858 to "*provided*, (in. 1886: that) he shall not"] allow any elder to preside in the same District ["for any term not exceeding" ch. 1858 to "more than"] four years successively [om. 1850: after which he shall not be appointed to the same district for six years].\*

\*Until 1846 this general provision concerning the appointment of Presiding Elders belonged to the section on Presiding Elders.

**1844.]** *Ans.* 4. ["In the intervals of the Conferences, to change, receive, and suspend preachers" ch. 1858 to "To change, receive, and suspend preachers in the intervals of the Conferences"], as necessity may require, and as the Discipline directs.

*Ans.* 5. To ordain Bishops, elders, and deacons; [in. 1850: and to see that the names of ("all persons so ordained" ch. 1858 to "the persons ordained by him") be entered on the journals of the Conference.]

To decide all questions of law in an Annual Conference, subject to the General Conference; but in all cases the application of the law shall be with the Conference. **[1854.]**

**1854.]** *Ans.* 6. ["He shall" ch. 1858 to "To"] decide all questions of law coming before him in the regular business of an Annual Conference: ["and may require such questions to be presented in writing, and, on the order of the Conference, such questions and the decisions of the Bishop shall" ch. 1858 to "*provided*, that such questions be presented in writing, and, with his decisions,"] be recorded on the journals of the Conference. When the Bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An Annual Conference shall have a right to appeal from such decision to the College of Bishops, whose decision in such ["cases" ch. 1878 to "case"] shall be final. And no Episcopal decision shall be authoritative except in the case pending, nor shall any such be published until it shall have been approved by the College of Bishops. And each Bishop shall report in writing to the Episcopal College, at an annual meeting to be held by them, such decisions as he has made, subsequently to the last preceding meeting; and all such decisions, when approved by the College of Bishops, shall be recorded in a permanent form, and published in such manner as the Bishops shall agree to adopt; and when so approved, recorded, and published, they shall be authoritative interpretations or constructions of the law.

**1846.]** It shall be the duty of a Bishop presiding in any Annual Conference to hear and decide appeals of the Quarterly Meeting Conference on questions of law. **[1858.]**

**1858.]** *Ans.* 7. ["To hear and decide appeals of the Quarterly Conferences, on questions of law, when he shall be presiding in any Annual Conference" ch. 1886 to "When presiding in an Annual Conference, to hear and decide appeals from the decisions of the President of a Quarterly Conference on questions of law"], and the ["question" ch. 1886 to "questions"] contained in the appeal, together with the Bishop's decision, shall be recorded on the journal of the [om. 1886: Annual] Conference.

**1844.]** *Question.* How are the Districts to be formed?

**[1846.]**

*Ans.* According to the judgment of the Bishops.

**1846.]** *Ans.* 8. [Om. 1858: It shall be the duty of the Bishops] To see that the Districts be formed according to ["their" ch. 1858 to "his"] judgment: *provided*, that no District shall contain more than ["fourteen" ch. 1878 to "twenty"] appointments.

**1844.]** In case there be no Bishops to travel through the Districts and exercise the Episcopal office, on account of death or otherwise, **[1858.]**

the Districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders, in the interval of the General Conference, ordination only excepted.

[“The Bishops may when they judge it necessary” ch. 1858 [1878. to “To”] unite two or more circuits, [om. 1858: or] stations, [in. 1858: or missions] together [in. 1870: for Quarterly Conference purposes], [om. 1858: without affecting their separate financial interests or pastoral duties] [in. 1858: when he judges it necessary, (“provided” ch. 1870 to “allowing”) the financial interests and pastoral duties of each (“may” ch. 1870 to “to”), remain separate and independent].

1866.] *Ans.* 9. To divide a circuit, station, or mission into two or more, when he judges it necessary.

1844.] *Ans.* 10. To travel [in. 1866: during the year, as far as practicable,] through the [“Connection at large” ch. 1866 to “Presiding Elders’ Districts which may be included in his Episcopal District”], [in. 1858: in order to preach and] to oversee the spiritual and temporal [“business” ch. 1853 to “affairs”] of [“our” ch. 1866 to “the”] Church.

It shall be the duty of the Bishops to point out a course of reading and study proper to be pursued by candidates for the ministry, for the term of four years [in. 1846: from the time of their admission into the Conference on trial].

In case there be no Bishop to travel through the Districts and exercise the Episcopal office, on account of death or otherwise, the Districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders, in the interval of General Conference, ordination only excepted.

### SECTION III.

OF [OM. 1870: THE] PRESIDING ELDERS [OM. 1870: AND THEIR DUTY].

*Ques.* 1. What are the duties of a Presiding Elder?

*Ans.* 1. To travel through his appointed District, [in. 1870: in order to preach and] to oversee the spiritual and temporal [“business” ch. 1870 to “affairs”] of the Church [om. 1854: in his District].

*Ans.* 2. In the absence of the Bishop to take charge of all the [om. 1870: elders and deacons,] traveling and local preachers and exhorters in his District.

*Ans.* 3. To change, receive, and suspend preachers in his District, during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs.

*Ans.* 4. To be present, as far as practicable, at all the quarterly meetings, and [om. 1854: to] call together [“at each quarterly meeting a” ch. 1854 to “the members of the”] Quarterly [om. 1846: meeting] Conference [in. 1846: over which he shall also preside].

*Ans.* 5. To decide all questions of law [“in a quarterly meeting Conference” ch. 1854 to “which may come up in the regular business of the Quarterly Conference, when submitted to him in writing”], subject to an appeal to the President of the next Annual Conference; but in all cases the application of the law shall be with the [in. 1854: Quarterly] Conference, [in. 1854: which shall record in its journal all such questions and decisions].

*Ans.* 6. To take care that every part of the Discipline be enforced in his District; to promote, by all proper means, the

cause of Missions and Sunday-schools, and the publication, at our own press, of [om. 1854: Bibles,] tracts and Sunday-school books; to inquire carefully, at each Quarterly [om. 1854: meeting] Conference, whether the rules respecting the instruction of children have been faithfully observed; [in. 1874: whether the preacher in charge administers the sacraments, holds Church Conferences, enforces moral discipline, and attends to the collections assessed in his charge;] and to report to the Annual Conference the names of all [in. 1874: the] [in. 1870: delinquent] traveling preachers within his District [om. 1870: who shall neglect to observe these rules].

*Ans.* 7. To attend the Bishops when present in his District, and to give them, when absent, all necessary information, by letter, of the state of his District.

The Presiding Elder, whenever such [candidates] are presented to him, shall direct them to those studies which have been thus recommended.

**1846.]** *Ans.* 8. To direct the candidates for the ministry to those studies recommended for them by the Bishops.

**1866.]** *Ans.* 9. To procure at the fourth Quarterly ["meeting" ch. 1870 to "Conference"] full statistics from every charge, to be reported at the Annual Conference, in case the preacher in charge fails to make his report, [in. 1882: and to have the records of his District Conferences at the Annual Conference for examination].

**1846.]** *Ans.* 10. If any preacher absent himself from his circuit, the Presiding Elder shall, as far as possible, fill his place with another preacher.

**1844.]** *Ques.* 2. Shall the Presiding Elder have power to employ a preacher who has been rejected at the previous Annual Conference?

*Ans.* He shall not, unless the Conference should give him liberty, under certain conditions.

#### SECTION IV.

OF [OM. 1870: THE DUTIES OF] ["THOSE WHO HAVE" CH. 1853 TO "PREACHERS IN"] CHARGE OF CIRCUITS, [IN. 1854: (OM. 1853: OR) STATIONS,] [IN. 1853: OR MISSIONS].

What are the duties of the elder, deacon, or preacher who has [1853. the special charge of a circuit [in. 1846: or station]?

**1853.]** *Question.* What are the duties of ["the" ch. 1870 to "a"] preacher who has the charge of a circuit, station, or mission?

**1844.]** To see that the other preachers on his circuit [in. 1846: or station] behave well, and want for nothing.

To hold watch-nights and love-feasts.

To renew the tickets for the admission of members into love- [1870. feasts quarterly [om. 1854: and regulate the bands].

*Ans.* 1. To receive, try, and expel members, according to the ["form" ch. 1853 to "provisions"] of the Discipline.

*Ans.* 2. To appoint all the leaders [in. 1878: annually], and change them when he sees it necessary.

To enforce vigorously, but calmly, all the rules of the ["Society" ch. 1854 to "Church"]. [1853.



To read the ["rules of the Society" ch. 1854 to "General Rules"], with the aid of the other preachers, once a year in every congregation, and once a quarter in every society.

**1858.]** *Ans.* 3. To see that all the ordinances and regulations of the Church be duly observed, and that the General Rules be read at least once a year in every congregation.

**1844.]** *Ans.* 4. ["He shall take care" ch. 1858 to "To see"] that a fast be held in every ["society in his circuit" ch. 1858 to "congregation within his charge"] on the Friday preceding every quarterly meeting, [in. 1866: and that suitable service be held on the occasion, whenever practicable] [om. 1866: and that a memorandum of it be written on all the class ("papers" ch. 1858 to "books")].

*Ans.* 5. To hold Quarterly ["meetings" ch. 1870 to "Conferences"] in the absence of the Presiding Elder.

To meet the stewards and leaders as often as possible.

**1870.]** *Ans.* 6. To hold a meeting of the leaders and stewards of his charge once a month, if practicable, to receive their reports.

**1844. Question.** How shall we be more exact in receiving and [1854. excluding members?

*Ans.* ["The official minister or preacher shall at every quarterly meeting" ch. 1846 to "At each quarterly meeting the preacher in charge shall"] read the names of those who are received into the Church, and also those that are excluded therefrom.

**1858.]** *Ans.* 7. To report at each Quarterly Conference the names of all who have been received into the Church, and of all who have [in. 1870: died, removed, withdrawn, or] been excluded from it, during the preceding quarter, and to give a statement of the general condition of his station, circuit, or mission.

**1844.]** *Ans.* 8. To give an account of his ["circuit or station" ch. 1858 to "charge"] every quarter to his Presiding Elder.

To meet the men and women apart in the large societies, once [1854. a quarter, wherever practicable.

To see that every band leader ["have" ch. 1846 to "has"] the rules of the band.

As soon as there are four men or women believers in any place, to put them into a band.

*Ans.* 9. To ["take care that every Society" ch. 1858 to "see that all the people within the bounds of his charge"] be duly supplied with [in. 1858: our] books [in. 1858: and periodicals].

To overlook the ["accounts of all the stewards" ch. 1854 to [1858. "stewards' accounts"]].

To appoint a person to receive the quarterly collections in the classes.

To see that a public collection be made quarterly, if need be.

To raise ["a yearly" ch. 1854 to "an annual"] subscription in the circuits [in. 1846: and stations] that can bear it, for building churches and paying the debts of those which have been already erected.

To choose a committee of lay members to make a just application of the money where it is most needed.

*Ans.* 10. ["To take a regular catalogue of the Societies as they live in the streets" ch. 1858 to "To keep a directory in which the residences of all the members shall be noted, wherever it may be necessary to facilitate pastoral visitation."]

*Ans.* 11. To leave his successor a particular account of ["the circuit (in. 1846: or station)" ch. 1858 to "his charge"], including an account of the subscribers for our periodicals.

**1854.]** *Ans.* 12. ["He shall have kept a permanent record" ch. 1858 to "To see that a permanent record be kept"] of all the baptisms and marriages ["in" ch. 1858 to "within"] the bounds of his charge.

**1844.]** To take an exact account of the members in society, in their respective circuits and stations, keeping the names of all local elders, deacons, [om. 1854: and] preachers [in. 1854: and probationers] properly distinguished, and deliver in such account to the Annual Conference, that their number may be printed in the minutes.

**1858.]** *Ans.* 13. To see that a register be kept, in which shall be noted the name, with the time and manner of reception and disposal of every person belonging to the Church in his station, circuit, or mission, distinguishing between local elders, deacons, and preachers, [om. 1866: members and probationers,] white persons, colored persons, and Indians; and to report to the Annual Conference the number of each that may be under his charge at the time of its session.

**1844.]** To encourage the support of Missions and Sunday-schools, and the publication and distribution of [om. 1854: Bibles,] tracts, and Sunday-school books, by forming societies and making collections for these objects in such [om. 1854: way and] manner as the Annual Conference to which he belongs shall from time to time direct.

**1854.]** To present the claims of the American Bible Society, and take up a collection annually in aid of its funds, to be reported to his Annual Conference.

To form all Sunday-schools under his supervision, as far as practicable, into missionary societies, and report the entire amount collected from children for the support of Missions, separately, to the Annual Conference.

**1858.]** *Ans.* 14. To promote all the interests of the Missionary [in. 1866: ("Boards" ch. 1870 to "Board," ch. 1882 to "Boards")] [om. 1866: Sunday-school] [om. 1882: and Tract ("Societies" ch. 1866 to "Society")] of our Church, in such way as the Discipline or the Annual Conference may designate; and to report to the Conference the amount raised during the year within the bounds of his charge for these [om. 1882: several] ["Societies" ch. 1866 to "interests"]; [in. 1878. also, the amount of contributions received by him for the American Bible Society].

**1844.]** To lay before the Quarterly Conference at each quarterly meeting, as far as practicable, to be entered on its journal, a written statement of the number and state of the Sunday-schools in the circuit or station, and to report the same, together with the amount raised for the support of Missions, and for the publication of [om. 1854: Bibles,] tracts, and Sunday-school books, to his Annual Conference.

**1858.]** *Ans.* 15. To report at each session of the Quarterly Conference the number and state of the Sunday-schools; and annually to the Quarterly and Annual Conferences, for insertion in their respective journals, the number of Sunday-schools, scholars, teachers, superintendents, and Sunday-school library books, in his circuit, station, or mission.

**1878.]** *Ans.* 16. To [in. 1882: preach upon the subject of Christian education, and to] urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, those institutions of learning under the care of our Church.

**1874.]** *Ans.* 17. To make a written report of the condition of



all the claimants on the Conference Collection within his pastoral charge, at each Annual Conference, to be submitted to the Joint Board of Finance.

1844.] To warn all from time to time that none are to re- [1866. move from one circuit [in. 1846: or station] to another, without a note of recommendation from the preacher of the circuit [in. 1846: or station], in these words: "*A. B., the bearer, has been an acceptable member of [our Church,] ch. 1846 to 'the Methodist Episcopal Church, South' in C.;*" and to inform them that, without such a certificate, they will not be received into the Church in other places.

1866.] *Ans.* 18. To furnish every one ["leaving" ch. 1878 to "removing from"] his charge with a certificate, in the following form:

"The bearer hereof, A. B., has been an acceptable member of the Methodist Episcopal Church, South, in C. Station (circuit or mission), D. Conference."

1874.] This certificate shall not be valid ["after" ch. 1886 to "longer than"] twelve months [in. 1886: after its date]—unless the holder show good cause why it was not sooner presented; ["and the holder" ch. 1886 to "otherwise he"] shall be regarded as having withdrawn from the Church. A member presenting a certificate shall be held responsible to the Society receiving said certificate for his conduct from the date of the certificate.

1844.] To suffer no love-feast to last above an hour.

[1858.

To recommend everywhere decency and cleanliness.

["Let every one who has the charge of a circuit explain this to those who are on trial, as well as to those who are in future to be proposed for trial"\* ch. 1846 to "He shall explain to those preachers who are on trial in the Annual Conferences, as well as to those who are in future to be proposed for trial, the difference between being received on trial and into full connection."]

1850.] It shall be his duty, as early as practicable after reaching his circuit or station, to ascertain from the local ministers within his charge what portion of their Sabbath time they are willing to labor in connection with him, in supplying the people with the ministry of the word. And after consulting their views on the subject, it shall be his duty to sketch a general plan of ministerial labor for the year, and to avail himself of the aid which they are willing to afford in enlarging the work, forming new societies, and receiving probationers into the Church: *provided*, always, that such societies, or probationers, shall be duly reported to him, to be received into the regular work, or recognized in his pastoral charge.†

## SECTION V.

1844.] ["OF THE METHOD OF RECEIVING TRAVELING PREACHERS, AND OF THEIR DUTY" CH. 1870 to "OF ADMITTING PREACHERS ON TRIAL."]

*Question.* How is a preacher to be ["received" ch. 1858 to "admitted on trial," ch. 1866 to "received," ch. 1870 to "admitted on trial"] [in. 1846: into the traveling connection]?

*Ans.* 1. By the Annual Conference. In the interval of the Conference [in. 1846: he may be (in. 1870: received and) employed

\*Until 1846 this belonged to the section on "Receiving Preachers," and closed Answer 3 to Question 1, Section V., of this chapter. In 1846 it was changed as here shown, and put in this section.

† In 1858 this was substituted by a regulation which was inserted in the section on "Local Preachers."

in the work] by a Bishop, or the Presiding Elder of the District, until the sitting of the Conference.

When a preacher's name is not printed in the Minutes, he must [1870. receive a written license from a Bishop or Presiding Elder.

*Ans.* 2. No one shall be ["received" ch. 1870 to "admitted"] on trial unless he first procure a recommendation from the Quarterly ["meeting" ch. 1846 to "Conference"] of his circuit, [in. 1846, om. 1858: or] [in. 1846: station,] [in. 1858: or mission]; [in. 18.6: nor shall a vote be taken upon the admission of any candidate who ("shall not have" ch. 1886 to "has not") passed an approved examination upon the Course of Study prescribed by the Bishops, before a committee appointed by the Conference for that purpose].

*Ans.* 3. ["We" ch. 1846 to "The Annual Conference"] may then ["receive" ch. 1870 to "admit"] him as a probationer, [in. 1854: by a vote of the majority,] [om. 1846: if he give satisfaction,] [om. 1854: by giving him the form of Discipline inscribed thus: "To A. B. You think it your duty to call sinners to repentance. Make full proof thereof, and we shall rejoice to receive you as a fellow-laborer." Let him then carefully read and weigh what is contained therein; and if he have any doubt it may be removed]. Observe! [Om. 1874: Taking on trial is entirely different from admitting a preacher into full connection.] [In. 1874: This relation of being on trial embraces the requisites of a competent pastorate, and must apply as well to proper administrative qualifications as to acceptable preaching ability.] One on trial may be ["either admitted or rejected" ch. 1874 to "discontinued for want of efficiency in either of these respects"], without doing him any wrong; otherwise it would be no trial at all.

## SECTION VI.

### 1870.] OF ADMITTING PREACHERS INTO FULL CONNECTION.

1846.] *Ques.* 1. Who shall be ["received" ch. 1870 to "admitted"] into the Conference in full connection?

1844.] *Ans.* 1. ["After he" ch. 1846 to "No one except a preacher who"] has been employed two successive years in the regular itinerant work (which is to commence from his being admitted on trial at the Annual Conference) and ["being" ch. 1846 to "who is"] approved by the Annual Conference [om. 1858: and who has been examined by the President of the Conference].

Before any ["such candidate is received" ch. 1846 to "preacher shall be admitted"] into full connection, or ordained deacon or elder, he shall [in. 1866: have passed] [om. 1866: give satisfactory evidence (in. 1846: to the Conference), (in. 1858: after careful examination by a standing committee appointed by the Conference, who shall hold their office four years), respecting his knowledge of those particular subjects which have been recommended to his consideration], [in. 1866: an approved examination] [in. 1846: ("in" ch. 1866 to "upon") the Course of Study prescribed by the Bishops for the candidates for the ministry.] [In. 1866: The examining committee shall be appointed by the several Annual Conferences, and shall hold their office four years; and in no case shall a vote be taken to elect any one to deacon's or elder's orders, until he shall have been recommended by the examining committee.]

1870.] *Ans.* 2. Before any preacher is admitted into full connection, he shall ["have passed" ch. 1886 to "pass"] an approved

examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to admit any one until he is recommended by the examining committee.

**1844.]** *Ans.* 3. A missionary employed on a foreign mission may be admitted into full connection, if recommended by the superintendent of the mission where he labors, without being present at the Annual Conference for examination.

*Ques.* 2. [Om. 1858, re-in. 1866: What method do we use in ("receiving" ch. 1870 to "admitting") a preacher (in. 1846: into full connection) at the Conference?]

*Ans.* After solemn fasting and prayer, every person proposed shall then be asked, before the Conference, the following questions (with any others which may be thought necessary), namely: Have you faith in Christ? Are you going on to perfection? [Om. 1870, re-in. 1878: Do you expect to be made perfect in love in this life?] Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? [Om. 1870: Do you know the rules of the ("Society" ch. 1854 to "Church") (om. 1854: of the bands)? Do you keep them? Do you constantly attend the sacraments?] ["Have you read the form of Discipline? Will you conform to it?" ch. 1870 to "Are you willing to conform to the Discipline of the Church?"] [Om. 1870: Have you considered the rules of a preacher—especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud?] Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by precept and example? [Om. 1870, re-in. 1878: Are you in debt] [in. 1878: so as to embarrass you?]

["What are the directions given to a preacher?" ch. 1870 to "Will you especially observe the following directions?"]

1. Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

Be serious. Let your motto be, *Holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.

Converse sparingly, and conduct yourselves prudently with women. (1 Tim. v. 2.)

Take no step toward marriage without first consulting with your brethren.

Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

Avoid all affectation. A preacher of the gospel is the servant of all.

Be ashamed of nothing but sin.

2. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience's sake.

You have nothing to do but to save souls; therefore spend and be spent

in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can, to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember!—a Methodist preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

3. Act in all things not according to your own will, but as a son in the gospel. ["As such it is" ch. 1858 to "It is therefore"] your duty to employ your time in the manner which we direct; in preaching, [in. 1858: meeting the classes,] visiting from house to house, [in. 1858: and especially visiting the sick]; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at the times and places which we judge most for his glory.

["He may be received" ch. 1846 to "The Conference may then, if he give satisfaction, admit him" ch. 1854 to "If he give satisfactory answers to those questions, the Conference, by a vote of the majority, may admit him"] into full connection, [om. 1854: by giving him the form of Discipline inscribed as follows: "As long as you freely consent to and earnestly endeavor to walk by these rules, we should rejoice to acknowledge you as a fellow-laborer"].

*Question.* What is the duty of a [in. 1846: traveling] preacher? [1858.

*Ans.* 1. To preach. 2. To meet the Societies and classes. 3. To visit the sick. 4. To preach in the morning, where he can get hearers. We recommend morning preaching at five o'clock in the summer, and six in the winter, wherever it is practicable.

At each Annual Conference those who are received on trial, or [1870. are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work; and a list of the names of all who are willing to do so shall be taken and reported to the Secretary of the Missionary ["Society" ch. 1866 to "Board"], and all such shall be considered as ready and willing to be employed as missionaries whenever called for by ["either" ch. 1854 to "any one"] of the Bishops.

## SECTION VII.

["OF THE ELECTION AND ORDINATION OF TRAVELING DEACONS, AND OF THEIR DUTY" CH. 1870 TO "OF TRAVELING DEACONS."]

*Ques.* 1. How is a [om. 1870: traveling] deacon constituted?

*Ans.* 1. By the election of a majority of the ["yearly" ch. 1854 to "Annual"] Conference, and the laying on of the hands of a Bishop.

Before any ["such candidate is received" ch. 1846 to "preacher shall be admitted"] into full connection, or ordained deacon or elder, he shall [om. 1866: give satisfactory evidence (in. 1846: to the Conference), (in. 1858: after careful examination by a standing committee appointed by the Conference, who shall hold their office four years) respecting his knowledge of those particular subjects which have been recommended to his consideration], [in. 1866: have passed an approved examination] [in. 1846: ("in" ch. 1866 to "upon") the Course of Study prescribed by the Bishops for candidates for the ministry.] [In. 1866: The examining committee shall be appointed by the several Annual Conferences, and shall hold their office for four years; and in no case shall a vote be taken to elect any one to deacon's or elder's orders until he shall have been recommended by the examining committee.]



**1870.]** *Ans.* 2. Before any traveling preacher is ordained deacon, he shall ["have passed" ch. 1886 to "pass"] an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to elect any one to deacon's orders until he is recommended by the examining committee.

*Ques.* 2. What shall be the time of probation of a traveling preacher for the office of a deacon?

**1866.]** *Ans.* No one shall be so elected and ordained who has not been ["one year" ch. 1874 to "two years"] in the regular itinerant work, except such as may be selected by the Bishop for the missionary work, [in. 1870: when the Annual Conference shall have authority to elect to the deacon's office sooner, if the Conference judge it expedient]: [in. 1878, om. 1886: provided, that if he has been a local preacher three years successively, and on trial in the traveling ministry for one year next following, he shall be eligible to the office of a deacon, on obtaining the approbation of the Conference].

**1844.]** ["Whenever" ch. 1846 to "When"] a preacher on trial [1866. is selected by the Bishop for a mission, he may, if elected by an Annual Conference, ordain him a deacon before his probation ends.

*Ques.* 3. What ["is the duty" ch. 1870 to "are the duties"] of a traveling deacon?

*Ans.* 1. To ["baptize" ch. 1870 to "administer baptism"] and ["perform the office" ch. 1874 to "solemnize the rite"] of matrimony in the absence of the elder.

*Ans.* 2. To assist the elder in administering the Lord's Supper.

*Ans.* 3. To do all the duties of a traveling preacher.

**1866.]** *Provided*, that in the case of colored preachers, the [1870. question, both as to time and qualifications for orders, shall be left to the Annual Conference.

## SECTION VIII.

**1844.]** ["OF THE ELECTION AND ORDINATION OF TRAVELING ELDERS AND THEIR DUTY" CH. 1870 TO "OF TRAVELING ELDERS."]

*Ques.* 1. How is an elder constituted?

*Ans.* 1. By the election of a majority of the ["yearly" ch. 1854 to "Annual"] Conference, and the laying on of the hands of a Bishop and some of the elders that are present.

Before any ["such candidate is received" ch. 1846 to "preacher shall be admitted"] into full connection, or ordained deacon or elder, he shall [om. 1866: give satisfactory evidence (in. 1846: to the Conference), (in. 1858: after careful examination by a standing committee, appointed by the Conference, who shall hold their office four years), respecting his knowledge of those particular subjects which have been recommended to his consideration], [in. 1866: have passed an approved examination] [in. 1846: ("in" ch. 1866 to "upon") the Course of Study prescribed by the Bishops for candidates for the ministry]. [In. 1866: The examining committee shall be appointed by the several Annual Conferences, and shall hold their office for four years; and in no case shall a vote be taken to elect any one to deacon's or elder's orders until he shall have been recommended by the examining committee.]

**1870.]** *Ans.* 2. Before any traveling preacher is ordained elder, he shall ["have passed" ch. 1886 to "pass"] an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to

elect any one to elder's orders until he is recommended by the examining committee.

**1844.]** *Ques.* 2. What shall be the time of probation of a traveling deacon for the office of an elder?

*Ans.* Every traveling deacon shall exercise that office for ["two years" ch. 1866 to "one year," ch. 1874 to "two years"] before he be eligible to the office of elder; except in the case of ["missions" ch. 1870 to "missionaries"], when the Annual ["Conferences" ch. 1870 to "Conference"] shall have authority to elect to the elder's office sooner, if ["they" ch. 1870 to "the Conference"] judge it expedient: [in. 1878, om. 1886: provided that if a preacher has been a local deacon for three years successively, and on trial in the traveling ministry one year next following, he shall be eligible to the office of an elder, on obtaining the approbation of the Annual Conference]. *Provided, always,* that when a preacher ["shall have" ch. 1870 to "has"] passed his examination, and has been [om. 1870: admitted into full connection, and] elected to deacon's orders, but fails of his ordination through the absence of the Bishop, his eligibility to the office of elder shall run from the time of his election to the office of deacon.

*Ques.* 3. What ["is the duty" ch. 1870 to "are the duties"] of a traveling elder?

*Ans.* 1. To administer baptism and the Lord's Supper, and to ["perform the office" ch. 1874 to "solemnize the rite"] of matrimony, and [in. 1870: perform] all parts of divine worship.

*Ans.* 2. To do all the duties of a traveling preacher.

**1874.]** *Ques.* 4. What shall be done in the case of missionaries and native preachers in foreign lands where there is no Annual Conference?

*Ans.* The Bishop in charge of the mission shall have authority to ordain to the office of deacon and elder on the recommendation of the superintendent and resident missionaries; or, if there be none, at his discretion.

## SECTION IX.

### **1870.]** OF SUPERNUMERARY PREACHERS.

*Question.* What is a supernumerary preacher?

**1844.]** *Ans.* 1. [Om. 1858, re-in. 1870: A supernumerary preacher is one who is] [in. 1858, om. 1870: Those who are] <sup>so</sup> ["worn out in the itinerant service" ch. 1870 to "disabled by affliction"] as to be ["rendered incapable of preaching" ch. 1870 to "unable to preach"] constantly, but [om. 1858: at the same time] ["is" ch. 1858 to "are," ch. 1870 to "is"] willing to do any work in the ministry which the ["Conference" ch. 1854 to "Bishop"] may direct, and ["his strength enable him" ch. 1858 to ("they" ch. 1870 to "he") "may be able"] to perform.\*

\*This answer was originally a foot-note appended to the question (in the business of Annual Conferences), "Who are the supernumeraries?" In 1858 it was incorporated in the answer to the question, "Who shall compose the Annual Conferences?" In 1870, when this and the following sections were framed, it was placed here.



**1882.]** *Ans.* 2. A supernumerary relation shall not be granted by an Annual Conference, except on the recommendation of a Committee on Conference Relations, consisting of not less than seven members, to be appointed by the Conference, to whom such application shall have been referred. Nor shall said committee, in making up their decision, take into consideration any thing else than the personal disability of the applicant: *provided, however,* that in case said committee report adversely, the Conference, by a vote of not less than three-fourths of the members present, may grant said application.

**1844.]** *Ans.* 3. A supernumerary preacher who refuses to attend to the work assigned him, unless in case of sickness or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the Annual Conference of which he is a member, which shall have power to acquit, suspend, locate, or expel him, as the case may be.

## SECTION X.

### **1870.]** OF SUPERANNUATED PREACHERS.

*Question.* What is a superannuated preacher?

**1858.]** *Ans.* 1. ["Those who are" ch. 1870 to "A superannuated preacher is one who is"] worn out in the itinerant service.\*

**1882.]** *Ans.* 2. A superannuated relation shall not be granted by an Annual Conference, except on the recommendation of a Committee on Conference Relations, consisting of not less than seven members, to be appointed by the Conference, to whom such application shall have been referred. Nor shall said committee, in making up their decision, take into consideration any thing else than this question, viz.: Is the applicant really worn out in the itinerant service? *Provided, however,* that in case said committee report adversely, the Conference, by a vote of not less than three-fourths of the members present, may grant said application.

**1844.]** *Ans.* 3. [Om. 1870: If the accused be] A superannuated preacher, living out of the bounds of the Conference of which he is a member, [om. 1870: he] shall be held responsible to the Annual Conference within whose bounds he may reside, which shall have power to try, acquit, suspend, or expel him, in the same manner as if he were a member of said Conference.†

## SECTION XI.

### OF LOCAL PREACHERS.

*Ques.* 1. What directions ["shall be" ch. 1870 to "are"] given

\* Inserted in 1858 as part of the answer to Question 1, in business of Annual Conferences. Placed here in 1870.

† Until 1870 this belonged to the section on the trial of ministers.

concerning [in. 1870: the licensing of] ["local preachers" ch. 1870 to "persons to preach?"]

*Ans.* 1. The Quarterly Conference shall have authority to license proper persons to preach, and to renew their licenses annually, when, in ["the judgment of said Conference" ch. 1858 to "its judgment"], their gifts, grace, and usefulness will warrant ["such renewal" ch. 1858 to "it."]\*

**1858.]** Any one who professes to be called to preach may exercise the functions of a preacher in a local sphere: *provided* he receive a license from the Quarterly Conference of the circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, Chap. 11., Sec. IV.

**1844.]** *Ans.* 2. [Om. 1870: *Provided that*] No person shall be licensed to preach without the recommendation of the ["Society" ch. 1870 to "Church"] of which he is a member, or of the leaders' meeting [in. 1870: of the charge to which he belongs]. Nor shall any one be licensed to preach without first being examined in the Quarterly Conference on the subject of doctrines and discipline, [in. 1870: and giving satisfactory evidence of his knowledge of the ordinary branches of an English education; nor shall any license be valid unless signed by the President and the Secretary of the Conference].

**1870.]** *Ques.* 2. What shall be the time of probation of a local preacher for the office of a deacon?

**1844.]** *Ans.* A [om. 1870: licensed] local preacher shall be eligible to the office of a deacon after he has preached four years from the time he received a regular license, and has obtained a ["testimonial" ch. 1870 to "recommendation"] from the Quarterly Conference, after a proper examination [in. 1878: on a Course of Study to be prescribed by the Bishops as a preparation for deacon's orders], signed by the President and [om. 1870: countersigned by] the Secretary, and after his character has passed in examination before, and he has obtained the approbation of, the Annual Conference: [in. 1878: *provided*, that if he has been a local preacher three years successively, and on trial in the traveling ministry for one year next following, he shall be eligible to the office of a deacon on obtaining the approbation of the Annual Conference].

**1870.]** *Ques.* 3. What shall be the time of probation of a local deacon for the office of an elder?

**1844.]** *Ans.* A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the Quarterly Conference, [om. 1870: of which he is a member] [om. 1874: certifying his qualifications in doctrine, discipline, talents, and usefulness] [in. 1874: ("on" ch. 1886 to "after") a proper examination] [in. 1878: on a Course of Study to be prescribed by the Bishops as a preparation for elder's orders; and the fact of passing an approved examination on this course shall be stated in the recom-

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\*In 1846 this was transferred to the section on Quarterly Conferences, where it is retained, but in 1870 it was again inserted here.

mendation, which shall be] signed by the President and [om. 1870: countersigned by the] Secretary [in. 1870: of the Conference]. He shall ["if he cannot attend, send" ch. 1870 to "present"] to the Annual Conference such recommendation, with a note certifying his belief in the doctrine and discipline of our Church—the whole being examined by the Annual Conference; and if approved, he may be ordained: [om. 1854: *provided*, no slave-holder shall be eligible to the office of an elder or deacon, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom] [in. 1878: *provided*, that if he has been a local deacon for three years successively, and on trial in the traveling ministry one year next following, he shall be eligible to the office of an elder on obtaining the approbation of the Annual Conference].

**1870.]** *Ques.* 4. What further directions are given concerning local preachers?

**1858. Ans.** 1. It shall also be the duty of local preachers to aid the preachers in charge of the circuit, station, or mission to which they belong, in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform. He may then draw up a plan by which their labors shall be regulated; and they shall be authorized to form new congregations, to take a list of the names of all candidates for Church-membership, and, if expedient, receive them ["on probation" ch. 1866 to "into the Church"]: *provided*, that all such congregations, candidates, and ["probationers" ch. 1866 to "members"] be reported, as soon as possible, to the preacher in charge, in order that they may be placed immediately under his pastoral care; [in. 1874: and they shall report in writing the extent and result of their labors to the fourth Quarterly Conference].

**1844.]** *Ans.* 2. Every local elder, deacon, and ["preacher" ch. 1858 to "licentiate"] shall have his name recorded on the journal of the Quarterly Conference of which he is a member, [om. 1866: and also enrolled on a class paper, and meet in class.] [om. 1858: if the distance of his place of residence from any class be not too great.] [om. 1866: or in neglect thereof, the Quarterly Conference, if they judge it proper, may deprive him of his ministerial office].

**1866.]** *Ans.* 3. When any traveling preacher is located, he shall be amenable to the Quarterly Conference of the charge last filled by him, until he presents his certificate of location to some other Quarterly Conference.

**1844.]** *Ans.* 4. ["Whenever any" ch. 1870 to "When a"] [in. 1858: local] elder, deacon, or ["preacher" ch. 1858 to "licentiate"] ["shall remove" ch. 1870 to "removes"] from one circuit, [om. 1878: or] station, [in. 1870: or mission] to another, he shall procure from the Presiding Elder of the District, or from the preacher having charge, a certificate of his official standing in the Church at the time of his removal; without which he shall not be received as a local preacher in other places.

**1874.]** *Ans.* 5. A preacher receiving a certificate of location

or of official standing, and failing to present the same to some Quarterly Conference within the period of six months from the date of said certificate, shall not be recognized as a local preacher in our Church, unless he satisfy the Quarterly Conference to which he may apply that the failure to do so was unavoidable.

1844.] No elder, deacon, or preacher among us shall distill [1854. or vend spirituous liquors without forfeiting his official standing.

## SECTION XII.

["OF THE RECEPTION OF PREACHERS FROM THE WESLEYAN CONNECTION AND FROM OTHER DENOMINATIONS" CH. 1866 TO "OF THE RECEPTION OF MINISTERS FROM OTHER CHURCHES," CH. 1870 TO "OF RECEIVING MINISTERS FROM OTHER CHURCHES."]

*Question.* In what manner shall we receive those ministers, [1866. who may offer to unite with us, from the Wesleyan Connection in Europe or Canada [in. 1854: or any of the Conferences of the Methodist Episcopal Church (North)]?

*Ans.* If they come to us properly accredited [om. 1854: from either the British, Irish, or Canada Conferences], they may be received according to such credentials: *provided*, they give satisfaction to an Annual Conference of their willingness to conform to our Church government and usages.

*Ques. 1.* How shall we receive those ministers who may offer to unite with us from other Christian Churches?

*Ans.* Those ministers of other evangelical Churches who may [1870. desire to unite with our Church, whether as local or itinerant, may be received according to our usages, on condition of their taking upon them our ordination vows, without the re-imposition of hands, giving satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrine, discipline, government, and usages: *provided*, the Conference is also satisfied with their gifts, grace, and usefulness.

1854.] In the interval of the Annual Conferences such ministers may be received by the Quarterly Conference, and may preach as licentiates, but shall not exercise the peculiar functions of deacons or elders, until their orders shall be recognized by the Annual Conference. After such reception their orders may be recognized, or they may be admitted into the traveling connection, but not without the recommendation of the Quarterly Conference.

1870.] *Ans. 1.* Ministers of other Churches who may desire to unite with us as local preachers may be received by a Quarterly Conference, upon giving satisfaction that they are suitable persons; but they shall not exercise the peculiar functions of deacons or elders until their orders are recognized by the Annual Conference: *provided*, that the Bishop may, at his discretion, allow ministers thus received to exercise their functions as deacons or elders until the session of the Annual Conference.

*Ans. 2.* After such reception, and a recommendation by the Quarterly Conference, the Annual Conference, if satisfied of their being in orders, and of their agreement with us in doctrine and discipline, and also of their gifts, grace, and usefulness, may recognize them accordingly, without the re-imposition of hands, on the condition that they take upon them our ordination vows. If they cannot attend the Annual Conference, they shall send up a certified subscription to our doctrines and discipline, and to our ordination vows.



*Ans. 3.* Ministers of other Churches, duly accredited as deacons or elders, who may desire to unite with us as traveling preachers, may be admitted as deacons or elders into full connection by an Annual Conference: *provided*, that the Conference is satisfied with their gifts, grace, and usefulness, and their agreement with us in doctrine and discipline, on the condition that they take upon them our ordination vows, without the re-imposition of hands.

**1844.]** ["Whenever any such minister is received" ch. 1870 to "When a minister has been received and recognized in orders"], he shall be furnished with a certificate signed by one of our Bishops, in the following words, viz.:

"This is to certify that ——— has been admitted into ——— Conference as a traveling preacher [or has been ('admitted' ch. 1870 to 'received') as a local preacher on ——— Circuit], he having been ordained to the office of a deacon [or an elder, as the case may be], according to the usages of the ——— Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church, South, so long as his life and conversation are such as become the gospel of Christ.

"Given under my hand and seal, at ———, this ——— day of ———, in the year of our Lord ———."

*Question.* How shall we receive preachers of other ["denominations" ch. 1866 to "Churches"], who are not in orders?

*Ans.* They may be received as licentiates: *provided*, they give satisfaction to a Quarterly or an Annual Conference that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our Church.

## SECTION XIII.

**1858.]**

### OF EXHORTERS.

*Ques. 1.* What directions ["shall be" ch. 1870 to "are"] given concerning ["exhorters" ch. 1870 to "the licensing of persons to exhort"]?

**1844.]** [In. 1846: It shall be the duty of the preacher in [1858. charge] to license such persons as he may judge proper to officiate as exhorters in the Church: *provided*, no person shall be so licensed without the consent of the leaders' meeting, or of the class of which he is a member where no leaders' meeting is held; and the exhorters so authorized shall be subject to the annual examination of character in the Quarterly [om. 1854: meeting] Conference, and have their license annually renewed by the Presiding Elder or the preacher having the charge, if approved by the Quarterly [om. 1854: meeting] Conference.

**1858.]** Any person wishing to exercise the functions of an exhorter may do so: *provided*, he receive a license from the Quarterly Conference of the circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, Chap. II., Sec. IV.

**1870.]** *Ans. 1.* The Quarterly Conference shall have authority to license proper persons to exhort, and to renew their licenses annually, when, in its judgment, their gifts, grace, and usefulness will warrant it.

*Ans. 2.* No person shall be licensed to exhort without the rec-

ommendation of the Church of which he is a member, or of the leaders' meeting of the charge to which he belongs; nor shall any license be valid unless signed by the President of the Conference.

*Ques.* 2. What are the duties of an exhorter?

*Ans.* To hold meetings for prayer and exhortation whenever opportunity is afforded, subject to the direction of the preacher in charge.

*Ques.* 3. What further directions are given concerning exhorters?

**1858.]** *Ans.* 1. Let every exhorter diligently exercise the functions of his office, without assuming those of a preacher.

*Ans.* 2. Every exhorter, by virtue of his office, shall be a member of the Quarterly Conference of the charge to which he belongs; but in all other respects he shall be dealt with as a private member of the Church.

*Ans.* 3. When an exhorter removes from one circuit, station, or mission to another, he shall not be recognized as such unless he obtain a certificate of his official character from the Presiding Elder of the District, or the preacher to whose charge he belongs at the time of his removal.

#### SECTION XIV.

**1870.]**

#### OF CLASS-LEADERS.

*Ques.* 1. How are the class-leaders to be appointed?

**1858.]** *Ans.* ["Let them be appointed by the preacher in charge" ch. 1866 to "Let the preacher in charge appoint one person to be the leader thereof," ch. 1870 to "By the preacher in charge, who shall appoint one person in each class to be the leader thereof."]

**1844.]** How may the class-leaders be rendered more useful?

**1858.]** *Ques.* 2. [Om. 1866, re-in. 1870: What are the regulations concerning the (in. 1870: class) leaders?]

**1844.]** Let the leaders converse with those who have the charge of their circuits, frequently and fully.

*Ans.* 1. ["See that the leaders be not only men of sound judgment, but men" ch. 1858 to "Let them be men of sound judgment and"] truly devoted to God.

Let each one of them be diligently examined concerning his method of leading a class. Let this be done with all possible exactness, at least once a quarter. In order to this take sufficient time.

**1858.]** *Ans.* 2. [Om. 1866, re-in. 1870: Let every one of them be carefully examined by the preacher in charge, at least once a quarter, concerning his method of leading his class.]

Let ["them meet the ministers" ch. 1866 to "the leaders meet the preacher"] and stewards once a week, ["wherever" ch. 1866 to "when-ever"] practicable, to report the names of any who may be sick or needy, or of any who [om. 1866: may] neglect their duty, or who [om. 1866: may] walk disorderly, and will not be reproved; [in. 1866: and to pay the stewards what they may have received in their classes during the preceding week].

**1844.]** *Ans.* 3. It is ["his" ch. 1870 to "the leader's"] duty—

(1) To see each person in his class once a week, at least, in



order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the preachers, Church, and poor.\*

(2) To meet the ministers and the stewards of the Society once a week, in order—

To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd.

To pay the stewards what they have received of their several classes in the week preceding.†

## SECTION XV.

[“OF THE QUALIFICATIONS, APPOINTMENT, AND DUTY OF STEWARDS OF CIRCUITS” CH. 1854 TO “OF STEWARDS.”]

*Ques.* 1. How are the stewards to be appointed?

*Ans.* [In. 1858, om. 1870: In the appointment of stewards] The preacher [“having charge of the circuit” ch. 1858 to “in charge”] shall have the right of nomination, [“but the Quarterly Conference shall confirm or reject such nomination” ch. 1858 to “subject to the confirmation or rejection of the Quarterly Conference”].

What are the qualifications of stewards?

[1858.

What are the duties of stewards?

1870.] *Ques.* 2. What are the regulations concerning the stewards?

1844.] *Ans.* 1. Let [“them” ch. 1858 to “the stewards”] be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business [in. 1858: of the Church].

*Ans.* 2. [In. 1858: It shall be the duty of the stewards] [in. 1870: to make estimates of expenses and provision for the support of the gospel]; to take an exact account of all the money, or other provision, collected for the support of the [“preachers in the circuit” ch. 1870 to “ministry”]; to make an accurate return of every expenditure of money, whether [“to the preachers” ch. 1870 to “for the support of the ministry or”] the relief of the sick or the poor; to seek the needy and distressed, in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend [in. 1870: the official meetings and] the quarterly meetings [om. 1870: of their circuit]; to give advice, if asked, in planning the circuit; to attend committees for the application of money to Churches; to give counsel in matters of arbitration; to provide elements for the Lord’s Supper: [in. 1858: to appoint some one, (“in every class” ch. 1866 to “whenever necessary,”) to receive con-

\*This part refers to towns and cities, where the poor are generally numerous and Church expenses considerable.

† These regulations formed a part of the introduction to the “General Rules” until 1870, when they were transferred to this place.

tributions for the support of the ministry and other purposes, and to obtain from each collector thus appointed the money received by him, that it may be reported to the Quarterly Conference; to take up collections quarterly in every congregation, if it be necessary, and] to write circular letters to the ["societies" ch. 1858 to "classes," ch. 1870 to "societies"] [om. 1858: in the circuit] to be more liberal, if need be; as also to let them know, when occasion requires, the ["state of the temporal concerns" ch. 1858 to "financial state of the ('circuit, station, or mission' ch. 1870 to 'Church')"], [in. 1858: as reported] at the [om. 1858: last] Quarterly ["meeting" ch. 1858 to "Conference"]. [Om. 1854: to register the marriages and baptisms] [om. 1858: and to be subject to the Bishops, the Presiding Elder of their District, and the elder, deacon, and traveling preachers of the circuit.]

*Ans. 3.* The stewards of each circuit and station shall be a standing committee, (where ["no trustees are constituted for that purpose" ch. 1870 to "there is no parsonage"]) to provide houses for the families of [om. 1870: our] married preachers, or to assist the preachers to obtain houses for themselves, when they are appointed to labor among them.

It shall be the duty of the said committee, or one appointed for [1854. that purpose, who shall be members of our Church, to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed with them, and the stewards shall provide, by such means as they may devise, to meet such expenses, in money or otherwise: *provided*, the stewards shall not appropriate the moneys collected for the regular quarterly allowance of the preachers to the payment of family expenses.\*

*Ques. 3.* [Om. 1858, re-in. 1870: To whom are the stewards accountable for the faithful performance of their duties?]

*Ans.* [In. 1858, om. 1870: The stewards shall be accountable for the faithful performance of their duties] To the Quarterly [om. 1854: meeting] Conference [om. 1858: of the circuit or station], which shall have the power to ["dismiss or change them at pleasure" ch. 1858 to "remove them from office"].

*Ques. 4.* ["What number of stewards are necessary in each circuit" ch. 1870 to "What shall be the number of stewards in each circuit or station?"]

Not less than three or more than seven, one of whom shall be [1858. the Recording Steward.

1858.] In every circuit and station, and also, whenever [1866. practicable, in every mission, there shall not be less than three nor more than seven stewards elected annually, one of whom shall be the Recording Steward.

1866.] There shall be in each pastoral charge, if practicable, [1870. at least seven stewards; and a greater number may be appointed at the discretion of the Quarterly Conference: *provided*, that there be not more than one for every thirty members, though there may be one for every Society on a circuit.

1870.] *Ans. 1.* Every pastoral charge shall be entitled to one steward for every thirty members, to be elected annually: *pro-*

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\*This was contained in the section on "Annual Supplies" until 1854, when it was transferred to the section on "Parsonages," and in 1870 to this place.

*vided, nevertheless, that each Society in a circuit may have one steward, and each circuit or station may have at least seven.*

*Ans. 2.* When two or more circuits or stations are united, the stewards shall hold office till the first Quarterly Conference elects a new Board.

*Ques. 5.* What are the duties of a Recording Steward?

**1866.]** *Ans.* [In. 1870: To preserve the records of the Quarterly Conference, and to] [om. 1870: The Recording Steward of each circuit shall] report to the Joint Board of Finance of the [in. 1870: Annual] Conference, a full account of the acts of his Board of Stewards the preceding year, [in. 1874: and to have the same at the Quarterly Conference,] [in. 1882: and at the District Conference for examination].

## SECTION XVI.

### **1886.]** DISTRICT STEWARDS' MEETING.

**1844.]** There shall be a meeting, in every district, of one [1866. steward from each station and circuit, to be selected from among the stewards by the Quarterly meeting Conference, whose duty it shall be, by and with the advice of the Presiding Elder (who shall preside at such meeting), to take into consideration the general state of the District in regard to temporalities, and to furnish a house, fuel, and table expenses for the Presiding Elder, and to apportion his entire claim among the different circuits and stations in the District, according to their several ability.

**1866.]** The district stewards shall apportion the salary al- [1870. lowed a Presiding Elder among the different circuits of his District. The circuit stewards shall add the amount thus assigned to their circuits to the amount agreed on by them to be raised for their preacher; and apportion the whole among the different congregations of the Church composing the circuit, and report their action as soon as practicable to the Quarterly Conference; and if their assessment and apportionment are approved by the Conference, they shall then report to each Church meeting the whole amount to be raised by the circuit, and that part of it which that congregation is expected to pay. The Church meeting shall adopt its own method of raising this money.

**1870.]** What are the duties of a District Steward?

[1886.

To attend the District Stewards' Meeting, for the purpose of estimating the salary and traveling expenses of the Presiding Elder, and to apportion the ["amount" ch. 1874 to "same, and such other amounts as are to be raised in the district,"] among the several charges [om. 1874: in the district], and to report the same to his Quarterly Conference [in. 1874: and Board of Stewards].

**1886.]** There shall be held annually, in every district, a meeting composed of one steward from each pastoral charge, to be elected by the Quarterly Conference at the annual election of stewards. It shall be their duty, after consultation with the Presiding Elder, who shall preside in such meeting, to estimate the traveling expenses and salary of the Presiding Elder, and apportion the same, together with the collections ordered by the Annual Conference and apportioned to said district by the Joint Board of Finance, among the several charges of the district, according to their ability.

The Presiding Elder shall fix the time and place of meeting.

The minutes of the District Stewards' Meeting shall be kept by a Secretary elected for that purpose, in a book of which the

Presiding Elder shall be the custodian. The Secretary shall inform the stewards of each charge in the District of the sums apportioned to such charge.

## SECTION XVII.

**1854.]** ["OF TRUSTEES" CH. 1858 TO "OF THE TRUSTEES," CH. 1870 TO "OF TRUSTEES."]\*

**1870.]** *Ques.* 1. How are the trustees to be appointed?

**1844.]** *Ans.* 1. [Om. 1854: *Provided*, that in all cases] [om. 1858: when a new Board of Trustees is to be created it shall be done], [in. 1858, om. 1870: In the appointment of trustees], Except ["in those States and Territories where the statutes" ch. 1854 to "where the laws of the State or Territory"] provide differently, ["by the appointment of the preacher in charge or the Presiding Elder of the District" ch. 1858 to "the preacher in charge, or, in his absence, the Presiding Elder, shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference"].

**1874.]** *Ans.* 2. Trustees of District property may be appointed by the ["Quarterly" ch. 1886 to "District"] Conference of the ["circuit or station where" ch. 1886 to "District wherein"] such property is located [om. 1886: or if in a city, where there are two or more pastoral charges, by the Quarterly Conference which the Presiding Elder may designate]. The Presiding Elder shall have the ["right of nomination" ch. 1886 to "power of nominating said trustees"], subject to the confirmation or rejection ["by the Quarterly," ch. 1886 to "of the District"] Conference.

**1870.]** *Ques.* 2. What are the regulations concerning the trustees?

**1844.]** No person shall be eligible as a trustee of any of our [1878. ["houses, churches, or schools" ch. 1854 to "parsonages or churches"] who is not a [om. 1854: regular] member of our Church, [in. 1858: and at least twenty-one years of age].

**1878.]** *Ans.* 1. Trustees of our parsonages, [om. 1882: or] churches, [in. 1882: schools, colleges, and universities] must be at least twenty-one years of age, and must all be members of our Church when proper persons can be had; otherwise one-third of each Board may be elected from without.

**1844.** ["As often as" ch. 1854 to "When"] any one or more [1858. of the trustees [om. 1854: hereinbefore mentioned] shall die, or cease to be a member or members of the ["said Church" ch. 1846 to "Methodist Episcopal Church, South"], [om. 1854: according to the rules and discipline aforesaid,] then and in such case it shall be the duty of the stationed minister or preacher, [om. 1854: authorized as aforesaid,] who shall have the pastoral charge [om. 1854: of the members of the said Church] to call a meeting of the remaining trustees as soon as conveniently may be; and when so met ["the said minister or preacher" ch. 1854 to "he"] shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices has (or have) been vacated as aforesaid. *provided*, the person or persons so nominated shall have been one year a member or members of said Church immediately preceding such nominations, and be at least twenty-one years of age; and the said trustees so assembled shall proceed to elect, and by a majority of votes appoint, the person or persons so nominated to fill such vacancy or vacancies, in or

\* Most of the provisions in this section were taken from the section on "Building Churches" in 1854, when this section was framed.

der to keep up the number of nine trustees forever; and, in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote.

**1858.]** *Ans.* 2. All vacancies in the Board of Trustees, occasioned by death, ["separation from our Church" ch. 1870 to "resignation,"] or otherwise, shall be filled without delay.

**1844.]** *Ans.* 3. Let nine trustees be appointed for ["preaching houses" ch. 1854 to "holding Church property"], when proper persons can be procured; otherwise seven, [om. 1874: or] five, [in. 1874: or three,] [in. 1866: who shall elect their own chairman, secretary, and treasurer].

*Ans.* 4. The Board [in. 1858: or Boards] of Trustees of every circuit, [om. 1858: or] station, [in. 1858: or mission,] shall be responsible to the Quarterly [om. 1854: meeting] Conference of ["said circuit, (om. 1858: or) station, (in. 1858: or mission)" ch. 1870 to "the same"], [in. 1854: which shall have power to dismiss any of them from office]; and shall be required to present a report of ["its," ch. 1858 to "their"] acts, [in. 1854: "during the preceding year to the last" ch. 1870 to "at least once a year, to the"] Quarterly Conference. [In. 1874: Where a District Board of Trustees is appointed by a Quarterly Conference, such Board shall hold the same relations in all respects to the Conference so appointing.]

**1874.]** *Ans.* 5. When two or more circuits or stations shall be united, the Board of Trustees shall by such action be considered dissolved; and the Quarterly Conference of the new circuit or station shall appoint a Board of Trustees, as provided for in *Ans.* 1 to *Ques.* 1 of this section.

**1844.]** *Ans.* 6. No person who is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.



## CHAPTER IV.

### 1870.] OF THE MEMBERSHIP OF THE CHURCH.

#### SECTION I.

### 1846.] OF ["THE RECEPTION OF" CH. 1870 TO "RECEIVING"] MEMBERS INTO THE CHURCH.

1844.] How shall we prevent improper persons from insinuating themselves into the Church? [1866.]

1866.] *Question.* How shall members be received into the Church?

1844.] *Ans. 1.* Let none be admitted on trial, except they are well recommended by one you know, or until they have met twice or thrice in class.

*Ans. 2.* Read the rules to them the first time they meet.

*Ans. 3.* *Let none be received into the Church, until they are recommended by a trader with whom they have met at least six months on trial, and have been baptized; and shall, on examination by the minister in charge, before the Church, give satisfactory assurances, both of the correctness of their faith and their willingness to observe and keep the rules of the Church.*

1866.] *Ans. 1.* When persons offer themselves for Church-membership, let the preacher in charge inquire into their spiritual condition, [om. 1870: and see that they are acquainted with the moral discipline of the Church,] and receive them into the Church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; [in. 1870: and] also, of the genuineness of their faith, and of their willingness to keep the rules of the Church.

*Ans. 2.* When satisfied on these points, let the ["preacher" ch. 1870 to "minister"] bring the candidates before the congregation, whenever practicable, [in. 1870: and receive them according to the prescribed Form].

And baptize them, if they have not been baptized; and if they [1870. have been, propound to them the questions, and receive the answers contained in the baptismal vow—excepting, of course, the third question and answer—as follows:

*Question.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

*Ans.* I renounce them all.

*Question.* Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ, his only begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

*Ans.* All this I steadfastly believe.

*Question.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Ans.* I will endeavor so to do, God being my helper.

Persons may be received by certificate from other orthodox Churches without these formalities.

**1844.]** *Ans.* 3. [Om. 1866, re-in. 1870: If a member in good standing in any other (om. 1870: orthodox) Church shall desire to unite with us, such applicant, by giving satisfactory answers to the usual inquiries, may be received ("at once into full fellowship" ch. 1870 to "without these formalities").]

## SECTION II.

[**"OF THE INSTRUCTION OF CHILDREN" CH. 1870 TO "OF THE CHILDREN OF THE CHURCH."**]

**1878.]** *Things especially to be noticed in the written report of the preacher in charge to the Quarterly Conference on the pastoral instruction of children.*

**1870.]** *Question.* What directions are given concerning the children of the Church?

**1844.]** *Ans.* 1. [In. 1858: Let the minister] diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient.

*Ans.* 2. [Om. 1858: It shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregations, and to leave a list of such names for his successor, and] In his pastoral ["visits" ch. 1858 to "visitations"] ["he shall" ch. 1870 to "let him"] pay special attention to the children; speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray earnestly for them, and ["let all baptized children be" ch. 1858 to "cause them to be"] faithfully instructed in the nature, design, privileges, and obligations of their baptism.

Those of them who are well disposed may be admitted to our [1858. class-meetings and love-feasts, and such [in. 1854: of them] as are truly serious, and manifest a desire to flee from the wrath to come, shall be advised to join the ["Society" ch. 1854 to "Church"] as probationers.

**1858.]** *Ans.* 3. As soon as they comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the Church, agreeably to the provisions of the Discipline. [Om. 1870: Chapter III., Section I.]

**1844.]** *Ans.* 4. Let our catechisms be used as extensively as possible, both in our Sunday-schools and families; and let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

*Ans.* 5. It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth; and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

## CHAPTER V.

1882.]

### OF TEMPERANCE.

*Question.* What shall be done for the extirpation of the great evil of intemperance?

*Ans. 1.* Let all our preachers and members faithfully observe our General Rule, which forbids "drunkenness, or drinking spirituous liquors, unless in cases of necessity."

*Ans. 2.* In cases of drunkenness, let the Discipline be administered as in cases of immorality; drunkenness being a crime expressly forbidden in the word of God. In cases of drinking, except in cases of necessity, let the Discipline be administered as for imprudent or improper conduct.

*Ans. 3.* Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage; and if any shall engage in such manufacture or sale, let the Discipline be administered as in cases of ["imprudent or improper conduct" ch. 1886 to "immorality"].

## CHAPTER VI.

1870.]

### THE MEANS OF GRACE.

#### SECTION I.

1844.]

#### OF PUBLIC WORSHIP.\*

*Ques.* 1. What directions ["shall be" ch. 1870 to "are"] given for [om. 1870: the establishment of] uniformity in public worship? [om. 1858: among us on the Lord's-day.]

Let the morning service consist of singing, prayer, the reading of a ["chapter" ch. 1866 to "lesson"] out of the Old Testament, and another out of the New, and preaching.

Let the afternoon service consist of singing, prayer, the reading of one or two ["chapters" ch. 1866 to "lessons"] out of the Bible, and preaching.

Let the evening service consist of singing, prayer, and preaching.

But on the days of administering the Lord's Supper the two [1866. chapters in the morning service may be omitted.

Let the Society be met, wherever it is practicable, on the Sabbath-day. [1858.

1870.] *Ans.* 1. The morning service shall be conducted in the following order:

(1) Singing—the congregation standing.

(2) Prayer—the congregation kneeling.

(3) Reading a lesson out of the Old Testament, and another out of the New.

(4) Singing—the congregation sitting.

(5) Preaching.

(6) Singing—the congregation standing.

(7) Prayer—the congregation kneeling.

(8) Benediction.

*Ans.* 2. The afternoon and evening service shall be the same as the morning, except that one of the lessons, or both, may be omitted, at the discretion of the minister.

1866.] *Ans.* 3. ["Let the Lord's Supper" ch. 1870 to "The Lord's Supper shall"] be administered monthly, in every congregation, wherever it is practicable; and where it is not [om. 1870: practicable], at every quarterly meeting. Let the service preceding the administration be so proportioned as to admit of due time for this solemn ordinance.

1844.] *Ans.* 4. Let the Lord's Prayer [om. 1870: also] be used on all occasions of public worship in concluding the first [in. 1870:

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\*In 1846 two sections—viz.: "Of Public Worship" and "Of the Spirit and Truth of Singing"—were united under this caption.

morning] prayer, [in. 1870: the congregation repeating after the minister]; and the apostolic benediction [in. 1870: (2 Cor. xiii. 14)], in dismissing the congregation.

*Ans.* 5. ["In administering the ordinances, and in the burial of the dead, let the form of Discipline invariably be used" ch. 1866 to "(om. 1870: Let) The Ritual (in. 1870: shall) be invariably used in all the offices for which it is prescribed."]

[Om. 1846: OF THE SPIRIT AND TRUTH OF SINGING.]\*

*Ques.* 2. How shall we guard against formality in singing?

*Ans.* 1. By choosing such hymns as are proper for the ["congregation" ch. 1870 to "occasion"].

*Ans.* 2. By not singing too much at once; seldom more than five or six verses.

*Ans.* 3. By suiting the tune to the words.

*Ans.* 4. By often stopping short, [in. 1870: when the words are given out,] and asking the people: "Now do you know what you said last? Did you speak no more than you felt?"

*Ans.* 5. [In every large society let them learn to sing; and let them always learn our tunes first" ch. 1854 to "In all our congregations let the people learn to sing"], [in. 1870: and use our own Hymn and Tune Book].

*Ans.* 6. Exhort every person in the congregation to sing; not one in ten only.

Recommend our Tune Book. And if you cannot sing yourself, [1870. choose a person or two at each place to pitch the tune for you.

Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have either very strong or very weak voices.

Sing no hymns of your own composing. If a preacher be present, let him alone give out the words.

Let the women constantly sing their parts alone. Let no man [1854. sing with them unless he understands the notes, and sings the base as it is composed in the Tune Book.

Introduce no new tune til. they are perfect in the old.

When the singers would teach a tune to the congregation, they must sing only the tenor (the air).

Let it be recommended to our people not to attend the singing schools which are not under our direction.

The preachers are desired not to encourage the singing of fugue tunes in our congregations.

We do not think that fugue tunes are sinful or improper to be used in private companies; but we do not approve of their being used in our public congregations, because public singing is a part of divine worship in which all the congregation ought to join.

*Question.* Is there not a great indecency sometimes practiced [1870. among us, viz.: talking in the congregation before and after service? How shall this be cured?

*Ans.* Let all the ministers and preachers join as one man, and enlarge on the impropriety of talking before or after service, and strongly exhort those that are concerned to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

*Question.* Is there any exception to the rule, "Let the men and [1866. women sit apart?"

*Ans.* There is no exception. Let them sit apart in all our churches.

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\* This was a separate section until 1846, when it was incorporated with that on "Public Worship."



## SECTION II.

**1866.]** OF THE SOCIAL CHURCH MEETINGS. **[1870.]**

What means shall be adopted to promote personal religion, Christian fellowship, salutary discipline, an interest in all the institutions of the Church, and in their support?

Let every preacher in charge diligently and faithfully observe the following regulations respecting prayer-meetings, love-feasts, class-meetings, and regular Church-meetings.\*

**1870.]** OF PRAYER-MEETINGS.

**1866.]** *Ques.* 1. What directions are given ["respecting" ch. 1870 to "concerning"] prayer-meetings?

**1844.]** The preacher who has the charge of a circuit shall **[1858.]** appoint prayer-meetings wherever he can in his circuit.

**1866.]** *Ans.* 1. Let the ["preacher" ch. 1870 to "pastor"] hold prayer-meetings, weekly, in every church where it is practicable; and when he cannot himself attend, let him engage local preachers, exhorters, class-leaders, and others, to hold them.

*Ans.* 2. Let ["such" ch. 1870 to "prayer"] meetings be held also at other places, where there is a probability of their doing good.

## SECTION III.

**1858.]** [Om. 1866, re-in. 1870: OF LOVE-FEASTS.]

How shall the love-feasts be held? Who shall attend the love-feasts? How often shall the love-feasts be held? **[1866.]**

**1866.]** *Ques.* 1. What directions are given ["respecting" ch. 1870 to "concerning"] love-feasts?

**1858.]** *Ans.* 1. [Om. 1866: At every quarterly meeting, and] [in. 1870: Love-feasts shall be held] [in. 1866: quarterly, or] at such other times as the preacher in charge may consider expedient, [in. 1866: (om. 1870: love-feasts shall be held) with closed doors, to which, besides] ["all the members of the Church" ch. 1866 to "Church-members"], [om. 1866: and other] [re-in. 1870: other] serious persons [om. 1866: who] may be admitted by ["the preacher in charge" ch. 1866 to "him"]; [om. 1866: and they shall not be continued longer than an hour and a half].

*Ans.* 2. [In. 1866: In conducting the love-feast,] after singing and prayer, the ["minister" ch. 1866 to "preacher"] may make a short address, setting forth the nature and design of this institution; every one present [om. 1870: ("shall" ch. 1866 to "may")] then ["partake" ch. 1870 to "partakes"] of a little bread and water, in token of brotherly love; [om. 1866: and a collection shall be taken up for the poor of the Church whenever it is deemed necessary. Candidates for Church-membership may then be received into the Church, after which] the members ["shall" ch. 1866 to (om. 1870: "may" then)] give brief details of their religious experience; and the meeting ["shall close" ch. 1870 to "is closed"] with singing and prayer.

**1844.]** [Om. 1858, re-in. 1870: How often shall we permit **[1886.]** strangers to be present at our love-feasts?

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\*In the Discipline of 1866 the regulations concerning all these meetings were contained in one section.

Let them be admitted with the utmost caution; and the same person, on no account, above twice or thrice, unless he become a member.]

#### SECTION IV.

OF ["CLASS-MEETINGS" CH. 1858 TO "THE CLASSES," CH. 1886 TO "CLASS-MEETINGS"].

**1858.] Question.** How shall the classes be constituted? **[1866.**

*Ans.* Let them be organized by the preacher in charge; and, wherever it is practicable, let him so distribute the membership under his pastoral care that there may be about twelve persons in every class, one of whom shall be the leader.

*Question.* How shall the class-meetings be conducted?

**1844.]** Let each leader carefully inquire how every soul of **[1858.** his class prospers; not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

**1858.]** Let the leaders ["address the members individu- **[1870.** ally, inquiring" ch. 1866 to "take personal cognizance of all the members of their respective classes, and, if possible, meet them weekly to inquire of them"] how their souls prosper; giving them [om. 1866: an] opportunity to speak, and advising, reproving, comforting, and exhorting, as occasion may require. Let the exercises begin and end with singing and prayer, [om. 1866: and let them usually not occupy more than about an hour].

*Question.* How often shall the classes meet?

**[1866.**

*Ans.* Once a week, wherever practicable.

**1866.] Ques. 1.** What directions are given ["respecting" ch. 1870 to "concerning"] class-meetings?

*Ans. 1.* Let the membership of every Church, wherever it is practicable, be divided into [in. 1870: smaller companies, called] classes, [in. 1870: according to their respective places of abode]; and let the members be ["earnestly advised" ch. 1870 to "exhorted"] to attend [in. 1870: the meetings of the same].

*Ans. 2.* Two or more classes may meet at the same time and place, at their own option, and their leaders may alternate in conducting the exercises.

*Ans. 3.* ["Let the preacher" ch. 1870 to "The pastor shall"] visit every class once a quarter [om. 1870: if practicable], and report its condition to the Quarterly Conference; and let him hold general class-meetings as often as he shall find it expedient.

**1844.] Ques. 2.** [Om. 1858, re-in. 1870: Can any thing be done in order to make the class-meetings (om. 1870: lively and) (om. 1846, re-in. 1870: more) profitable?]

**1858.]** Let improper leaders be removed from office: *provided*, that no leaders be removed except by the preacher in charge.

**1844.] Ans. 1.** [Om. 1858, re-in. 1870: Change improper leaders.]

*Ans. 2.* [Om. 1866, re-in. 1870: Let ("the leaders" ch. 1858 to "them," ch. 1870 to "the leaders") frequently meet each other's classes.]

*Ans. 3.* [Om. 1858, re-in. 1870: Let us observe which leaders are the most useful; and let these meet the other classes as often as possible.]

*Question.* How often shall we permit those who are not of our Church to meet in class?

*Ans.* At every other meeting of the class, in every place, let no stranger be admitted. At other times they may; but the same person not above twice or thrice.

SECTION V.

1870.]

OF SUNDAY-SCHOOLS.\*

1844.] *Question.* ["What shall we do for the rising generation" ch. 1870 to "What directions ('are' ch. 1882 to 'shall be') given concerning Sunday-schools?"]

*Ans.* 1. Let Sunday-schools be formed in all our congregations, where ten ["children" ch. 1878 to "persons"] can be collected for that purpose; [in. 1882: and let mission schools be formed wherever practicable].

Let our catechisms be used as extensively as possible [om. [1882. 1870: both] in our Sunday-schools [om. 1870: and families], and let the preachers faithfully enforce upon [om. 1870: parents and] Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

1874.] *Ans.* 2. Let [in. 1878: all] the [in. 1882: Sunday-schools] [in. 1878: connected with our congregations] be under the control of our own Church; and ["it is recommended that they use our own publications" ch. 1882 to "let them use our own Catechisms, Question-books, and periodical literature"].

1844.] *Ans.* 3. ["Each Quarterly Conference shall be deemed" ch. 1882 to "The Quarterly Conference of each circuit and station shall be"] a Board of Managers, having [in. 1882: the] supervision of all the Sunday-schools [om. 1882: and Sunday-school societies] within its ["limits" ch. 1882 to "bounds"], [om. 1866: and shall be auxiliary to the Sunday-school ("Union" ch. 1854 to "Society") of the Methodist Episcopal Church, (in. 1846: South,) and each Annual Conference shall report to said ("Union" ch. 1854 to "Society") the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the preachers, as above stated]. [In. 1882: It shall elect at the fourth Quarterly Conference of each year, on nomination of the preacher in charge, a superintendent for each Sunday-school under its care: *provided*, that when a vacancy occurs in the superintendency of any Sunday-school, during the interim of the Quarterly Conference, the preacher in charge shall appoint a superintendent to serve until the meeting of the next Quarterly Conference: and *provided, also*, that the preacher in charge shall appoint a superintendent for any new school that may be organized between the meetings of the Quarterly Conference.]

*Ans.* 4. ["And it shall be the especial duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the co-operation of as many of our members as they can; to visit the schools" ch. 1882 to "It shall be the duty of the preacher in charge of every circuit and station to be present in all the Sunday-schools in his charge"] as often as practicable; [in. 1878, om. 1882: to secure, as far as possible, with the aid of officers and teachers and parents, the regular attendance of the scholars upon divine service;] [in. 1882: to catechise the children, to preach to them as often as convenient, to exhort them to attend regularly upon divine service, to see that they are instructed in the doctrines and usages

\*In 1870 this and Section II., Chapter IV., were formed out of the section entitled "Of the Instruction of Children."

of our Church, and to look after their spiritual welfare, as a part of his regular pastoral charge;] [om. 1882: to preach on the subject of Sunday-schools and religious instruction in each congregation,] [om. 1870: at least once in six months;] ["to" ch. 1882 to "He shall also"] lay before the Quarterly Conference, at each quarterly meeting, to be entered ["on" ch. 1882 to "upon"] its journal, a written statement of the number and state of the Sunday-schools ["with- in their respective circuits and stations" ch. 1882 to "in his charge"], [in. 1882: and of the pastoral instruction of children], and [om. 1882: to] make a report of the same to ["their several Annual Conferences" ch. 1882 to "his Annual Conference"].

1874.] Each Annual Conference shall elect a Corresponding Secretary, to represent the Sunday-school interests of that Conference to the Sunday-school ["Secretary" ch. 1878 to "Editor"] elected by the General Conference.

1882.] *Ans. 5.* Each Annual Conference shall establish a Sunday-school Board, composed of one minister and one layman from each Presiding Elder's District, which shall give special attention to all the Sunday-school interests within the bounds of the Conference. The Board shall meet annually, at the same time and place as the Annual Conference, and shall act as a Committee on Sunday-schools.

*Ans. 6.* It is recommended that a Sunday-school Conference be held in each Presiding Elder's District, either during the session of the District Conference or at some other time during the Conference year; and it shall be the duty of the Presiding Elder to furnish in advance a suitable programme, which may be used by said Sunday-school Conference.

*Ans. 7.* It is also recommended that a Conference Sunday-school Convention be held annually within the bounds of the Conference, at such time and place as may be designated by the Conference Sunday-school Board, and under such regulations and programme as this Board may provide.

*Ans. 8.* The General Conference shall elect an Editor of Sunday-school Books and Periodicals, who shall have editorial supervision of all the publications belonging to the Sunday-school Department. He shall reside at Nashville, Tenn. The Sunday-school Committee shall furnish him such clerical and editorial assistance as may be necessary.

1878.] *Ans. 9.* The General Conference shall elect a committee of five, of which the Sunday-school Editor shall be the chairman, who, with the Book Agent [in. 1882: and Book Committee], shall provide for the publication of Sunday-school books and periodicals, and have general supervision of the Sunday-school interests [in. 1882: of the Church], [om. 1882: with power to appoint a Secretary, if it be deemed necessary].

*Ans. 10.* Let every Sunday-school, so far as practicable, be organized into a Missionary Society, auxiliary to the ["Annual Conference Missionary Society" ch. 1882 to "Board of Missions"].

1844.] And it is recommended that, in all cases where it can [1858. be done, our Sunday-schools contribute to the amount of at least one cent per quarter for each teacher and scholar. One-half of the amount so col-

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lected in each school shall be appropriated for the purchase of tracts, to be distributed under the direction of the preachers and superintendents, and the other half shall be forwarded to the treasurer of the Sunday-school ["Union" ch. 1854 to "Society"] of the Methodist Episcopal Church, [in. 1846: South].

It is recommended that each Annual Conference, where the [1882. general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday-schools; and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the Conference.



## CHAPTER VII.

**1844.]** OF THE METHOD BY WHICH IMMORAL TRAVELING MINISTERS OR PREACHERS SHALL BE BROUGHT TO TRIAL, FOUND GUILTY AND REPROVED OR SUSPENDED IN THE INTERVALS OF THE CONFERENCE.

**1846.]** OF THE ADMINISTRATION OF THE DISCIPLINE RESPECTING TRAVELING MINISTERS AND PREACHERS. **[1870.]**

**1870.]** ADMINISTRATION OF DISCIPLINE.

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### SECTION I.

**1866.]** TRIAL OF A BISHOP.

**1844.]** *Ques.* 1. [Om. 1854, re-in. 1870: To whom is a Bishop amenable for his conduct?

*Ans.* To the General Conference, who have power to expel him for improper conduct, if they see it necessary].

*Ques.* 2. [Om. 1866, re-in. 1870: What provision ("shall be" ch. 1870 to "is") made for the trial of a Bishop, if he should be accused of (in. 1854, om. 1866: serious imprudence or) immorality (om. 1858, re-in. 1870: in the interval of the General Conference).]

If a Bishop be accused of immorality, three traveling elders [1854. shall call upon him, and examine him on the subject; and if the three elders verily believe that the Bishop is guilty of the crime, they shall call to their aid two Presiding Elders from two Districts in the neighborhood of that where the crime was committed, each of which Presiding Elders shall bring with him two elders, or an elder and a deacon. The above-mentioned nine persons shall form a conference, to examine into the charge brought against the Bishop; and if two-thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the Bishop till the ensuing General Conference, and the Districts shall be regulated in the meantime as is provided in the third and fifth sections; but no accusation shall be received against a Bishop, except it be delivered in writing, signed by those who are to prove the crime; and a copy of the accusation shall be given to the accused Bishop.

**1854.]** ["If a Bishop be accused of serious" ch. 1866 to **[1870.]** "When a Bishop shall be under report, or be accused of"] imprudence or immorality, three traveling elders shall call upon him and carefully inquire into the case, and, if necessary, examine witnesses in proof of the guilt or innocence of the accused; and if they believe him guilty of imprudence of a serious character, and he do not manifest penitence and promise amendment; or if they believe him guilty of immoral conduct, in either case they shall report the matter to another Bishop—if one be conveniently near, and if not, then to a Presiding Elder—and it shall be his duty to summon together, at some convenient place, not less than twelve traveling elders, and also the witnesses by whom the accusation is expected to be established; and the said elders shall form a conference or tribunal for the trial of the accused, in which the Bishop or Presiding Elder, as the case may be, shall preside. And if two-thirds of the elders so assembled verily believe the accused Bishop to be guilty of an offense requiring punishment, they shall have power to suspend or expel him, as the case may require.

**1870.]** *Ans.* 1. When a Bishop shall be under report, or be

accused, of immorality, three traveling elders shall call upon him and carefully inquire into the case, and, if they believe him guilty, they shall report the matter to another Bishop; and it shall be his duty to summon together, at some convenient place, not less than twelve traveling elders, and also the witnesses by whom the accusation is expected to be established; and the said elders shall form a committee for the investigation of the charge brought against the Bishop. And if two-thirds of them verily believe the accused to be guilty, they shall have power to suspend him till the ensuing General Conference.

**1844.]** *Ans.* 2. ["But no accusation" ch. 1854 to "No charge"] against a Bishop shall be entertained except it be made in writing, signed by those who propose to establish ["the same" ch. 1850 to "it"]; and a copy of the charge or accusation, with the specifications, shall be delivered to the accused [om. 1870: Bishop] a sufficient length of time [om. 1870: before the trial] to enable him to make all necessary preparations for his defense.

And if the condemned Bishop be dissatisfied with the verdict [**1870.** in his case, he shall have the right to appeal to the ensuing General Conference, which shall finally decide the case upon the evidence furnished in the minutes of the trial before the inferior tribunal.

*Ques.* 3. [Om. 1866, re-in. 1870: If a Bishop cease from traveling at large among the people, shall he still exercise his episcopal office among us in any degree?]

*Ans.* [Om. 1866, re-in. 1870: If he cease from traveling] [in. 1866, om. 1870: When a Bishop shall cease to travel at large among the people] without the consent of the General Conference, he shall not thereafter exercise [om. 1866, re-in. 1870: the] [in. 1866, om. 1870: his] episcopal office in our Church.

## SECTION II.

**1866.]** [OM. 1870: OF THE] TRIAL OF A TRAVELING PREACHER.

**1870.]** *Ques.* 1. To whom is a traveling preacher amenable for his conduct?

*Ans.* To the Annual Conference, which shall have power to try, acquit, or expel him.

**1844.]** What shall be done when an elder, deacon, or preacher is under report of being guilty of some crime, expressly forbidden in the word of God as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory?

**1870.]** *Ques.* 2. What shall be done when a traveling preacher is accused of immorality?

**1844.]** Let the Presiding Elder, in the absence of the Bishop, call as many traveling ministers as he shall think fit (at least three), and, if possible, bring the accused and the accuser face to face. If the person be clearly convicted, he shall be suspended from all official services in the Church till the ensuing Annual Conference, at which his case shall be fully considered and determined. But if the accused be a *Presiding Elder*, the preachers must call in the Presiding Elder of the neighboring District, who is required to attend and preside at the trial.

**1866.]** When any traveling preacher is under report of being guilty of some crime expressly forbidden in the word of God, if it be in the interval of the Annual Conference, let the Presiding Elder, in the

absence of the Bishop, call as many traveling preachers as he shall think fit (at least three), and, if possible, bring the accused and the accuser face to face. When the crime is alleged to have been committed in the absence of any other party or parties competent to give testimony, the statement of both the accused and the accuser shall be taken, and the committee before whom the case is brought shall give both statements whatever weight they deem them entitled to, in rendering their verdict for guilt or innocence.

**1870.]** When a traveling elder or deacon is under report of [1886. being guilty of some crime expressly forbidden in the word of God, if it be in the interval of the Annual Conference, let the Presiding Elder, in the absence of the Bishop, call as many traveling preachers as he shall think fit (at least three), and, if possible, bring the accused and the accuser face to face. If the accused be clearly convicted, he shall be suspended till the ensuing Annual Conference.

**1886.]** *Ans.* 1. When a traveling preacher is under report of immorality, or accused thereof in writing, signed by a minister or member of our Church, if it be in the interval of the Annual Conference of which he is a member, let the Presiding Elder, in the absence of a Bishop, call together as many traveling preachers as he shall think fit (at least three), to investigate the report or accusation. If practicable, bring the accused and the accuser face to face before the committee. If the accused be an elder, the committee shall be composed of elders; and if the accused be a deacon, the committee shall be elders or deacons.

If the accused be convicted, he shall be suspended until the ensuing Annual Conference. In case of conviction, the committee shall prepare in due form a bill of charges and specifications against the accused, and present them to him by copy a sufficient length of time before Conference for him to prepare for his trial. They shall also appoint one of their number, or some other member of the Conference, to prosecute the accused before the committee of trial at the session of the Conference.

**1866.]** The Presiding Elder shall cause an exact record of the investigation, signed by the President and Secretary, to be transmitted to the Annual Conference ["at" ch. 1870 to "By"] ["which his case" ch. 1886 to "this record, and such other testimony as may be obtained, the case"] shall be fully considered and determined, [in. 1886: without the intervention of another committee of investigation]. If the accused be a Presiding Elder, any three traveling elders or deacons of his District ["shall" ch. 1870 to "may"] inquire into the ["report" ch. 1870 to "case"], and if they judge it necessary, ["call in the Presiding Elder of another District" ch. 1870 to "report to the Bishop,"] who shall appoint a committee of ["five" ch. 1870 to "at least three"] elders from within the bounds of the Annual Conference of which the accused is a member; ["and" ch. 1870 to "he shall"] also preside at the investigation, [in. 1870: or some traveling elder appointed by him; and the accused, if guilty, shall be suspended].

**1844.]** If the accused and [in. 1846: the] accuser cannot be brought face to face, but the supposed delinquent ["flees from trial" ch. 1870 to "evades an investigation"], it shall be received as a presumptive proof of guilt; and out of the mouth of two or

three witnesses he shall be condemned, [in. 1870: and be accordingly suspended]. Nevertheless, even in that case the Annual Conference shall ["reconsider" ch. 1870 to "consider"] and determine the whole matter.

**1866.]** *Ans.* 2. When the accusation is preferred during the session of the Annual Conference, it shall first be referred to a committee of three traveling elders ["whose duty it shall be to bring forward all the charges preferred in proper form, and also report to the Conference such cases as they judge necessary to be tried" ch. 1870 to "for investigation, who shall report to the Conference whether or not they judge a trial necessary"]. If the Conference differ in judgment from the committee, a new committee may be appointed to inquire into the facts and report.

**1870.]** The committee of investigation, reporting a case for trial, shall bring forward the bill of charges in proper form, and appoint one or more of their number to prosecute it.

**1866.]** ["And all cases so reported for trial" ch. 1870 to "Every case to be tried"] shall be referred to a committee of not less than nine, nor more than thirteen, who, in the presence of a Bishop or a chairman, whom the President of the Conference shall appoint, and one or more of the Secretaries of the Conference, shall have full power to try the case; and their decision shall be final, save as to the right of appeal: *provided* [om. 1870: always], that the accused shall ["upon good grounds alleged to challenge five in a committee of nine, or seven in a committee of thirteen, and in the same ratio for any other number" ch. 1886 to "be allowed the right of peremptory challenge of five in constituting a committee of thirteen, and of three in a committee of nine, besides the unlimited right of challenge for cause, of the validity of which cause the chairman of the committee shall be the judge"]. And the said committee shall make a faithful report to the [om. 1886: Secretary of the] Conference, in writing, and deliver up to ["him" ch. 1886 to "the Secretary"] the whole record of the case, with the decision rendered.

**1844.]** *Ques.* 3. ["Om. 1866, re-in. 1870: What shall be done in cases of improper tempers, words, or actions?"]

*Ans.* [In. 1866, om. 1870: When a traveling preacher is under report of indulging improper temper, words, or actions, he] [om. 1866, re-in. 1870: The person so offending] shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, ["he shall be tried" ch. 1870 to "accusation shall be preferred"] at the next Annual Conference, and [om. 1870: if found guilty and impenitent, shall be expelled from the Connection] [om. 1866: and his name so returned in the Minutes of the Conference] [in. 1870: the accused shall be dealt with as in a case of immorality].

*Ques.* 4. [Om. 1866, re-in. 1870: What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?]

*Ans.* [In. 1866, om. 1870: When any traveling preacher shall be under



report of holding and disseminating, publicly or privately, doctrines which are contrary to our Articles of Religion,] Let the same process be observed as in the case of [om. 1870: gross] immorality; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with till his case be laid before the next Annual Conference, which shall determine the matter.

What shall be done with a member of an Annual Conference [1866. who conducts himself in a manner which renders him unacceptable to the people as a traveling preacher?

**1866.]** *Ques. 5.* What shall be done when a traveling preacher is complained of as being so unacceptable, inefficient, or secular, as to be no longer useful in his work?

*Ans. 1.* [Om. 1866: When any member of an Annual Conference shall be charged with having so conducted himself as to render him unacceptable to the people as a traveling preacher, it shall be the duty of] [in. 1866, om. 1870: When a traveling preacher is under report of being so unacceptable, inefficient, or secular, as to be no longer useful in his work] The Conference to which he belongs ["to" ch. 1866 to "shall"] investigate the case, and, if it appear that the complaint is well founded, and he do not give the Conference satisfaction that he will amend or voluntarily retire, it may locate him without his consent.

*Ans. 2.* [Om. 1870: Provided that] He shall be at liberty to defend himself before the Conference in person, or by his representative; and if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference, at its next session, to be heard in his defense, ["in which case they shall reconsider the matter" ch. 1870 to "and the matter shall be reconsidered"] for that purpose.

**1870.]** *Ques. 6.* What shall be done in the case of a preacher who refuses to attend to the work assigned him?

**1844.]** *Ans.* No deacon or elder who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; but the final determination in all such cases is with the Annual Conference.

[Om. 1870: Provided.] Nevertheless, [om. 1870: that] in all the above-mentioned cases of trial and conviction an appeal to the ensuing General Conference shall be allowed, if the condemned person signify [in. 1870: to the President or the Secretary of the Conference] his intention at the time of his condemnation, or at any time thereafter when he is informed thereof.

**1886.]** If the preacher who has been tried and convicted shall so desire, he shall notify in writing the Bishop or President of the Annual Conference of his wish to have his appeal tried before the ensuing session of the General Conference. In such case it shall be the duty of the Bishop to appoint a committee of nine members of an adjoining Annual Conference, who shall constitute a temporary court of appeals. The Bishop shall noti-



fy the committee and appellant of the place and time fixed by him to hear the appeal. He shall also preside, or appoint an elder to preside, as chairman of the committee when the appeal shall be heard. He shall also appoint a secretary. The hearing of the appeal shall be according to the rules observed by the Committee on Appeals of the General Conference. The decision of this court shall be final in the case, and shall be certified by the chairman and secretary thereof to the next session of the Annual Conference to which the appellant belongs, and shall be entered upon the journal of said Conference: *provided*, that this right of appeal shall not be so construed as to apply to the case of a preacher who has been located for being so unacceptable, inefficient, or secular, as to be no longer useful in his work.

### SECTION III.

1870.]

#### TRIAL OF A PROBATIONER.

*Question.* What shall be done with a preacher on trial who is accused of immorality?

1844.] *Ans.* ["A preacher on trial who may be accused of crime" ch. 1870 to "He"] shall be accountable to the Quarterly Conference of the circuit on which he travels. The Presiding Elder shall call a committee of [om. 1870: three local preachers, who may suspend him. And the Quarterly Conference may expel him. Nevertheless, he shall have the right to an appeal to the next Annual Conference.] [in. 1870: investigation, and the course of discipline shall be pursued that is made and provided for a local preacher under a like accusation].

### SECTION IV.

1846. ["OF THE ADMINISTRATION OF DISCIPLINE RESPECTING LOCAL PREACHERS" ch. 1866 to (om. 1870: "OF THE) TRIAL OF A LOCAL PREACHER."]

1870.] *Ques.* 1. To whom is a local preacher amenable for his conduct?

*Ans.* To the Quarterly Conference, which shall have power to try, acquit, or expel him.

1844.] What shall be done when a local elder, deacon, or preacher is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory?

1870.] *Ques.* 2. What shall be done when a local preacher is accused of immorality?

1844.] *Ans.* 1. [In. 1866: When a local preacher is under report of ("being guilty of some crime expressly forbidden in the word of God" ch. 1878 to "immorality"), [in. 1886: or accused thereof in writing,] [in. 1878: (om. 1886: in the absence of a bill of charges) signed by a member of our Church,] the preacher ["having" ch. 1870 to "in"] charge shall ["call" ch. 1870 to "appoint"] a committee [om. 1878: consisting] of three [om. 1870: or more] local preachers, [in. 1878: ("if they can be had" ch. 1886 to "and if local preachers can-

not be obtained, of") members of the Church,] [om. 1870: before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, suspended until the next Quarterly Conference] [in. 1870: to investigate the report (in. 1886: or accusation). (om. 1886: and) If ("they" ch. 1886 to "upon investigation, this committee") judge a trial necessary, they shall ("appoint one or more of their members to prepare" ch. 1878 to "see that") a bill of charges and specifications ("and present it" ch. 1878 to "be drawn in proper form, and shall") (in. 1878, om. 1886: select) (in. 1886: appoint) a (in. 1886: local preacher or) (in. 1878: member of the Church to prosecute the case) before the ensuing Quarterly Conference]. [In. 1878: (om. 1886: Provided,) A copy of the (in. 1886: bill of) charges and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make ("all" ch. 1866 to "the") necessary preparations for his defense].

And the preacher in charge shall cause exact minutes of the [1870. charges, testimony, and examination, together with the decision of the committee, to be laid before the Quarterly Conference, where it shall be the duty of the accused to appear.

**1870.]** *Ans. 2.* The committee of investigation shall, in every case, make a report to the Quarterly Conference; and if the Conference differ in judgment, a new committee may be appointed to inquire into the facts and to report.

*Ans. 3.* A local preacher who has been notified by the Presiding Elder, or the preacher in charge, of a bill of charges and specifications thus found against him, shall not be allowed to exercise the functions of his office until the case has been presented to and determined by the Quarterly Conference.

**1844.]** *Ans. 4.* [Om. 1870: And] The President [in. 1870: of the Quarterly Conference] shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence ["of the trial" ch. 1870 to "and proceedings"]. ["which" ch. 1870 to "The"] minutes, when read and approved, shall be signed by the President, and also by the members [om. 1870: of the Conference] who are present, or a majority of them, [in. 1870: and the sentence of the Quarterly Conference shall be pronounced by the President].

*Ques. 3.* [Om. 1866, re-in. 1870: What shall be done in case of improper tempers, words, or actions?]

*Ans.* [In. 1866, om. 1870: When a local preacher is under report of being guilty of improper tempers, words, or actions, he] [om. 1866, re-in. 1870: The person so offending] shall be reprehended by the preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be ["tried at the next Quarterly Conference" ch. 1870 to "dealt with as in a case of immorality"]; and, if found guilty and impenitent, he shall be expelled from the Church.

**1870.** *Ques. 4.* What shall be done with those local preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

*Ans.* Let the same process be observed as in case of immorality.

*Ques. 5.* What shall be done when a local elder or deacon is complained of as being so unacceptable or inefficient as to be no longer useful in his work, and the Quarterly Conference refuses to pass his character on that ground?

*Ans.* The Quarterly Conference next succeeding shall proceed to investigate the case; and if it appear that the complaint is well founded, and he do not give the Conference satisfaction that he will amend, or voluntarily retire, the Conference may depose him from the ministry. He shall be at liberty to defend himself before the Conference in person, or by his representative. The President of the Quarterly Conference shall have regular minutes of the investigation taken, which, on being read and approved, shall be signed by himself and a majority of the members of the Conference.

Nevertheless, in all the above-mentioned cases of trial and conviction, an appeal to the ensuing Annual Conference shall be allowed, if the condemned person signify his intention to appeal at the time of his condemnation, or at any time thereafter when he is informed thereof.

## SECTION V.

**1844.]** OF BRINGING TO TRIAL, FINDING GUILTY, AND RE- [1846.  
PROVING, SUSPENDING, OR EXCLUDING DISORDERLY PERSONS FROM SOCIETY AND CHURCH PRIVILEGES.

**1846.]** OF THE ADMINISTRATION OF THE DISCIPLINE RE- [1866.  
SPECTING CHURCH-MEMBERS.

**1866.]** [OM. 1878: OF THE] TRIAL OF A MEMBER.

**1844.]** What shall we do with those members of our Church who willfully and repeatedly neglect to meet their class?

Let the elder, deacon, or one of the preachers visit them, whenever it is practicable, and explain to them the consequence if they continue to neglect, viz.: expulsion.

If they do not amend, let him who has the charge of the circuit or station bring their case before the Church, or a select number, before whom they shall have been cited to appear; and if they be found guilty of willful neglect, by the decision of a majority of the members before whom their case is brought, let them be laid aside, and let the preacher show that they are excluded for ["a breach of our rules" ch. 1854 to "neglect of class-meetings"], and not for immoral conduct.

*Ques. 1.* [Om. 1866, re-in. 1870: How shall an accused member be brought to trial?

*Ans. 1.* Before the ("Society" ch. 1858 to "Church") of which he is a member, or a select number of them, in the presence of a Bishop, elder, deacon, or preacher, in the following manner:]

Let the accused and accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the minister or preacher who has the charge of the circuit expel him.

**1866.]** When a member of the Church is under report of ["being guilty of some crime expressly forbidden in the word of God" ch.

1878 to "immorality"], [in. 1878, om. 1886: in the absence of a bill of charges] [in. 1886: or accused thereof in writing] signed by a member of our Church, the preacher ["having" ch. 1878 to "in"] charge shall appoint a committee of three discreet members, who shall investigate the report [in. 1866: or accusation]. [Om. 1866: and] If, [in. 1886: upon investigation,] they judge a trial necessary, they shall ["appoint one of their number to prepare a bill of charges and specifications, and also" ch. 1886 to "see that a bill of charges and specifications is prepared, and"] appoint a [in. 1886: member of the committee, or some other] member of the Church, to prosecute the case.

Upon the presentation of such a bill of charges, the preacher shall appoint a committee of not less than five, nor more than thirteen, [in. 1870: before whom the accused shall be duly cited to appear,] who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, [om. 1870: and the crime be such as is expressly forbidden by the word of God,] let the preacher declare him suspended or expelled. Nevertheless, the preacher may, at his discretion, bring the case before the whole Church for trial.

A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense; and in case of a trial before a committee, he shall be allowed ["upon good reasons alleged" ch. 1878 to "a peremptory"] challenge of two in a committee of five, and in like ratio for any other number, [in. 1878: besides unlimited right of challenge for cause, of the validity of which cause the presiding officer in the trial shall be the judge].

When the crime is alleged to have been committed in the ab- [1870. sence of any other party or parties competent to give testimony, the statement of both the accused and the accuser shall be taken, and the committee before whom the case is brought for trial shall give both statements whatever weight they deem them entitled to in rendering their verdict for guilt or innocence.

The preacher in charge shall preside at the trial, and decide all questions of law appertaining to or growing out of the case. [In. 1870: He shall, at the commencement of the trial, appoint a Secretary, who shall take down regular minutes of the evidence and proceedings, which minutes, when read and approved, shall be signed by the President and the Secretary.]

1844.] If, [in. 1878: after sufficient notice,] the accused [om. 1878: person] evade trial by absenting himself, [om. 1878: after sufficient notice given him, and the circumstances of the case be strong and presumptive,] let [om. 1878: him be esteemed as guilty, and be accordingly ("excluded" ch. 1866 to "suspended or expelled")] [in. 1878: the trial proceed as though he were present]. Witnesses from without shall not be rejected.

*Ans. 2.* But in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the Church: First, let private reproof be given by a preacher or leader; and if there be an acknowl-



edgment of the fault, and ["proper humiliation" ch. 1878 to "promise of amendment"], the person may be borne with; ["on a second offense" ch. 1878 to "otherwise"] the preacher [om. 1878: or leader] ["may take one or two" ch. 1878 to "must take with him two or three"] faithful friends, [in. 1878: who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment], [om. 1878: on a third offense let the case be brought before the Church or a select number; and if there be no sign of real humiliation,] the offender must be ["cut off" ch. 1878 to "dealt with as in case of immorality"].

*Ans. 3.* If a member of our Church ["shall be clearly convicted of endeavoring" ch. 1870 to "endeavor"] to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reprov'd by the senior minister or preacher of his circuit; and if he persist in such pernicious practices, he shall be ["expelled from the Church" ch. 1878 to "dealt with as in case of immorality"].

1858.] [Om. 1866, re-in. 1870: *Ques. 2.* What shall be done in case of disputes between members of the Church?

1844.] *Ans. 1.* On any dispute between two or more members of our Church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the preacher ("who has the charge of the circuit or station" ch. 1870 to "in charge") shall inquire into the circumstances of the case, and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant, which two arbiters so chosen shall nominate a third—the three arbiters being members of our Church.

*Ans. 2.* But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing Quarterly (om. 1854: meeting) Conference (om. 1870: of the circuit) for (om. 1870: allowance to have) a *second* arbitration; and if the Quarterly (om. 1854: meeting) Conference see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of a majority of whom shall be final; and any person refusing to abide by such judgment shall be ("excluded the Church" ch. 1870 to "dealt with as in case of immorality").

*Ans. 3.* And if any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a lawsuit with another member before these measures are taken, he shall be ("expelled" ch. 1878 to "dealt with as in case of immorality"), unless the case be of such a nature as to require and justify a process at law.]

The preachers who have the oversight of circuits are required [1866. to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in the Church on any account who are found guilty of any fraud.

To prevent scandal, when any of our members fail in business, or con-



tract debts which they are not able to pay, let two or three judicious members of the Church inspect the accounts, contracts, and circumstances of the case of the supposed delinquent; and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled.

Whenever a complaint is made against any member of our Church for non-payment of debt, when the accounts are adjusted, and the amount ascertained, the preacher having the charge shall call the debtor before a committee of at least three, to show cause why he does not make payment. The committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment; and in case the debtor refuses to comply, he shall be expelled; but in such case he may appeal to the Quarterly Conference, and their decision shall be final. And in case the creditor complains that justice is not done him, he may lay his grievance before the Quarterly Conference, and their decision shall be final; and if the creditor refuse to comply he shall be expelled.

Nevertheless, if in any of the above-mentioned cases the minister or preacher differ in judgment from a majority of the ["Society" ch. 1858 to "Church"] or select number, concerning the innocence or guilt of the accused person, the trial in such case may be referred by the minister or preacher to the ensuing Quarterly [om. 1854: meeting] Conference.

**1870.]** ["Nevertheless, in all of the above-mentioned cases of trial and expulsion, an" ch. 1878 to "In all cases of suspension or expulsion the accused shall have the right to"] appeal to the ensuing Quarterly Conference: ["shall be allowed, if the condemned person" ch. 1878 to "*provided*, that he"] signify to the pastor his intention to appeal, at the time of his condemnation, or at any time thereafter, when officially informed thereof.

## CHAPTER VIII.

### OF APPEALS.

#### SECTION I.

##### APPEAL OF A TRAVELING PREACHER.

**1844.]** In all [om. 1870. the above-mentioned] cases it shall be the duty of the Secretary of the Annual Conference to [om. 1866: keep regular minutes of the trial, including all the questions proposed to the witnesses and their answers, together with the crime with which the accused is charged, the specification or specifications, and also] preserve the documents relating to the [“case” ch. 1870 to “trial of members”], which [om. 1866: minutes and] documents only, in [om. 1870: case of; an appeal from the decision of an Annual Conference, shall be presented to the General Conference, [“in” ch. 1886 to “as”] evidence [“on” ch. 1886 to “in”] the case.

[Om. 1870: And in all cases] When an appeal is made, and [“admitted” ch. 1870 to “allowed”] by the General Conference, [in. 1866: there shall be a committee appointed, consisting of one delegate from each Annual Conference, who, in the presence of the Bishop and one or more of the Secretaries of the General Conference, shall have full power to try the case; and their decision shall be final. And the said committee shall make a faithful report to the (om. 1870: Secretary of the; General Conference, in writing, and deliver up to (“him” ch. 1870 to “the Secretary”) the whole record of the case, with the decision rendered].

**1866.]** [“But any member of the committee may be excused from serving” ch. 1870 to “No member shall be appointed to serve”] on any appeal when he has been a member of the committee that first tried the case.

**1844.]** The appellant shall either state personally or by his representative (who shall be a member of the Conference) the grounds of his appeal, showing cause why he appeals, and he shall be permitted to make his defense without interruption. After which the representatives of the Annual Conference from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the committee shall decide.

And after such form of trial and expulsion, the person so expelled shall have no privileges of society or sacraments in our Church, without confession, contrition. and proper trial.

**1866.]** [“No expelled member” ch. 1870 to “No minister, after such form of trial and expulsion,”] shall be restored to the communion of the Church without giving satisfactory evidence of repentance, unless the Annual Conference shall become con-

vinced that he was innocent of the crime for which he was expelled; in which case the Conference may restore him to his previous standing.

## SECTION II.

1870.]

### APPEAL OF A LOCAL PREACHER.

1844. [And in case of condemnation, the local preacher, 1870. deacon, or elder, shall be allowed to appeal to the next Annual Conference: *provided*, that he signify to the said Quarterly Conference his determination to appeal; in which case the said President shall lay the minutes of the trial above-mentioned before the said Annual Conference, at which the local preacher, deacon, or elder so appealing may appear; and the said Annual Conference shall judge and finally determine from the minutes of the said trial, so laid before them.

1870.] When an appeal of a local preacher is made, and allowed by the Annual Conference, the President shall appoint a committee of not less than nine nor more than thirteen, who shall have full power to try the case; and their decision shall be final.

No member of the Quarterly Conference that first tried the case shall be appointed on this committee.

The minutes of the trial in the Quarterly Conference shall be laid before this committee, which documents only shall be in evidence; and the said committee shall make a faithful report to the Annual Conference, in writing, and deliver up to the Secretary the whole record of the case, with the decision rendered.

The appellant shall either state personally or by his representative (who shall be a member of the Conference) the grounds of his appeal, showing cause why he appeals; and he shall be permitted to make his defense without interruption. After which the representative of the Quarterly Conference from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the committee shall decide.

## SECTION III.

### APPEAL OF A MEMBER.

1844.] If there be a murmur or complaint from any excluded person, [om. 1870: in any of the above-mentioned instances,] that justice has not been done [in. 1870: in the trial before the Church or committee], he shall be allowed an appeal to the next Quarterly [om. 1854: meeting] Conference. [Om. 1870: except such as absent themselves from trial after sufficient notice is given them; and the majority of the traveling and local preachers, exhorters, stewards, and leaders present shall finally determine the case.]

1870.] The appeal being made and allowed, the preacher in charge shall present the minutes of the trial to the Quarterly Conference, from which minutes the case shall finally be determined.

No member of the committee for trial shall vote on the appeal.

The appellant shall either state personally or by his representative (who shall be a member of the Church) the grounds of his appeal, showing cause why he appeals; and he shall be permitted to make his defense without interruption. After which the representatives of the Society or committee from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the majority of the members of the Quarterly Conference present shall finally determine the case.

**1844.**] After such forms of trial and expulsion, such persons [**1866.** shall have no privileges of society or of sacraments in our Church, without contrition, confession, and proper trial.

**1866.**] ["No expelled person" ch. 1870 to "No member, after such form of trial and expulsion,"] shall be restored to the communion of the Church without giving satisfactory evidence of repentance, unless the Quarterly Conference shall become convinced that he was innocent of the crime for which he was expelled; in which case he may be restored.

## CHAPTER IX.

### 1870.] OF THE DEPRIVATION AND RESTORATION OF CREDENTIALS.

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#### SECTION I.

##### CREDENTIALS OF TRAVELING ELDERS OR DEACONS.

1844.] When any traveling elder or deacon is deprived of his credentials [in. 1870: of ordination], by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member.

Should he at any future time give satisfactory evidence to said Conference of his amendment [in. 1870: or innocence], and procure a certificate of the Quarterly Conference of the circuit or station where he resides, or of an Annual Conference which may have admitted him on trial, recommending to the Annual Conference of which he *was* formerly a member the restoration of his credentials, the said Conference may restore them.

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#### SECTION II.

##### 1870.] CREDENTIALS OF LOCAL ELDERS OR DEACONS.

1844.] When any local elder or deacon ["shall be expelled, the Presiding Elder shall require of him the credentials of his ordination, to be filed" ch. 1870 to "is deprived of his credentials of ordination, by expulsion or otherwise, it shall be the duty of the Presiding Elder to require them of him, and to file them"] with the papers of the Annual Conference within the limits of which the ["expulsion has taken place" ch. 1870 to "said local preacher resides"].

Should he at any future time produce to the Annual Conference a certificate of his restoration ["signed by the President and countersigned by the Secretary of the Quarterly Conference" ch. 1870 to "by the Quarterly Conference, signed by the President and Secretary thereof"], his credentials may be restored to him.



## CHAPTER X.

### 1854.] OF THE SUPPORT OF THE MINISTRY.

1844.] OF THE ALLOWANCE TO THE MINISTERS AND PREACHERS, AND TO THEIR WIVES, WIDOWS, AND CHILDREN.\* [1854.]

OF RAISING ANNUAL SUPPLIES FOR THE PROPAGATION OF THE GOSPEL, MAKING UP THE ALLOWANCES OF THE PREACHERS, ETC.\*

LOCAL PREACHERS TO HAVE AN ALLOWANCE IN GIVEN CASES.\* [1846.]

The annual allowance of the married traveling, supernumerary, and superannuated preachers, and the Bishops, shall be two hundred dollars and their traveling expenses. [1854.]

The annual allowance of the unmarried traveling, supernumerary, and superannuated preachers, and the Bishops, shall be one hundred dollars and their traveling expenses.

Each child of a traveling preacher or Bishop shall be allowed sixteen dollars annually, to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years; and those preachers whose wives are dead shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years: *nevertheless*, this rule shall not apply to the children of preachers whose families are provided for by other means in their circuits respectively.

The annual allowance of the widows of traveling, superannuated, worn-out, and supernumerary preachers, and the Bishops, shall be one hundred dollars.

The orphans of traveling, supernumerary, superannuated, and worn-out preachers, and the Bishops, shall be allowed by the Annual Conferences the same sums respectively which are allowed to the children of living preachers.

1854.] In all the foregoing cases,† except agents of depositories and native preachers in our mission-work, the allowance of the preachers respectively shall be only one hundred and fifty dollars for a single man; three hundred dollars for a married man; for preachers' children under seven years of age, twenty-five dollars; for children of seven and under sixteen years of age, forty dollars; for supernumerary and superannuated ministers, their wives and children, and the widows and orphans of deceased ministers, the same amounts respectively. The amount estimated over and above the foregoing allowances shall be for family and traveling expenses. [1866.]

1844.] The orphans of traveling, supernumerary, superannuated, and worn-out preachers, and the Bishops, shall be allowed by the Annual Conferences the same sums respectively which are allowed to the children of living preachers. [1854.]

1854.] Those preachers whose wives are dead shall be allowed for each child, annually, a sum sufficient to pay the board of such child or children during the above term of years: *nevertheless*, this rule shall not apply to the children of preachers whose families are provided for by other means in their circuits respectively. [1866.]

1844.] And on the death of a preacher leaving a child or children without so much of worldly goods as ["should be" ch. 1854 to "is"] nec-

\* In 1846 these three sections were reduced to two, and in 1854 the two were reduced to one, and entitled, "Of the Support of the Ministry."

† That is, Bishops, Presiding Elders, preachers on circuits and stations, Financial Secretary of the Publishing House, Book Agents, editors, and missionaries in certain cases.

essary to his, her, or their support, the Annual Conference of which he was a member shall raise, in such manner as may be deemed best, ["a yearly" ch. 1854 to "an annual"] sum for the subsistence and education of such orphan child, or children, until he, she, or they shall have arrived at ["fourteen" ch. 1854 to "sixteen"] years of age; the amount of which ["yearly" ch. 1854 to "annual"] sum shall be fixed by a committee of the Conference at each session in advance.

Whenever a local preacher fills the place of a traveling preacher, by the approbation of the Presiding Elder, he shall be paid for his time a sum proportional to the allowance of a traveling preacher; which sum shall be paid by the circuit at the next quarterly meeting, if the traveling preacher whose place he filled up were either sick or necessarily absent; or, in other cases, out of the allowance of the traveling preacher.

If a local preacher be distressed in his temporal circumstances, on account of his service in the circuit, he may apply to the Quarterly Meeting Conference, who may give him what relief they judge proper, after the allowance of the traveling preachers and of their wives and all other regular allowances are discharged.

Every superannuated preacher who may reside without the bounds of the Conference of which he is a member shall annually forward to his Conference a certificate of his Christian and ministerial conduct, together with an account of the number and circumstances of his family, signed by the Presiding Elder of his District or the preacher in charge of the circuit or station within whose bounds he may reside; without which the Conference shall not be required to allow his claim. [In. 1854: But in all cases the Annual Conference may determine who among its superannuated members, or their widows and orphans, are properly claimants on its funds.] ["If any preacher absent himself from his circuit, the Presiding Elder shall as far as possible fill his place with another preacher, who" ch. 1846 to "When a preacher is employed by the Presiding Elder to fill the place of another preacher in a circuit or station in his absence, the preacher so employed"] shall be paid for his labor out of the allowance of the absent preacher, in proportion to the usual allowance.

1854.] The claims of the Book ["Agents" ch. 1858 to "Agent"], [in. 1858: Financial Secretary,] and editors at Nashville shall be estimated by the Book Committee.

The claims of the editors of our other Church papers shall be estimated by their respective Publishing Committees.

The claims or allowance of the Agents of Depositories shall be [1858. estimated by the Book Agents and Book Committee.

The Agents, Book Committee, and Publishing Committees shall [1866. report to the General Conference the amounts paid to those for whom they estimate.

The claims of missionaries laboring on colored missions shall be estimated by the stewards of the circuit or station within whose limits the largest portion of the mission may be located. In those cases where the mission is not within the bounds of any work the allowance shall be estimated by the Mission Committee of the Annual Conference, as provided for by the Discipline.

The missionaries to the people of color, in favor of whom no drafts are drawn, shall draw on any missionary money raised within the bounds of their missions—not otherwise directed by the donors—to the amount of their claims; and they shall report the amount of their receipts to the Annual Conference.

1844.] The more effectually to raise the amount necessary to meet the above-mentioned allowances, let there be made weekly class collections in all our Societies where it is practicable; and also for the support of missions and missionary schools under our care.

Every preacher who has the charge of a circuit shall earnestly recommend to every class or Society in his circuit to raise a quarterly or annual collection by voluntary contributions, or in such other way or manner as they may judge most expedient from time to time; and the moneys so collected shall be lodged with the steward or stewards of the circuit, to be brought or sent to the next Annual Conference, with a regular account of the sums raised for this purpose in the classes or Societies respectively.

Wherever there remains in the hands of the stewards a surplus of the

moneys raised for the use of the circuit preachers, after paying the allowances of the preachers in the circuit, let such surplus be brought or sent to the Annual Conference.

Every preacher who has the charge of a circuit shall make ["a yearly" ch. 1854 to "an annual"] collection, and, if expedient, a quarterly one, in every congregation where there is a probability that the people will be willing to contribute; and the money so collected shall be lodged in the hands of the steward or stewards, and brought or sent to the ensuing Annual Conference. To this end he may read and enlarge upon the following hints:

"How shall we send laborers into those parts where they are most of all wanted? Many are willing to hear, but not to bear the expense. Nor can it as yet be expected of them. Stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the meantime, to supply their lack of service? to raise money out of which, from time to time, that expense may be defrayed? By this means those who willingly offer themselves may travel through every part, whether there be Societies or not, and stay wherever there is a call, without being burdensome to any. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

"Besides this, in carrying on so large a work through the continent, there are calls for money in various ways, and we must frequently be at a considerable expense, or the work must be at a full stop. Many, too, are the *occasional* distresses of our preachers or their families, which require an immediate supply; otherwise their hands would hang down if they were not constrained to depart from the work.

"The money contributed will be brought to the ensuing Conference.

"Men and brethren, help! Was there ever a call like this since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. Bear ye one another's burdens, and so fulfill the law of Christ. Help to send forth able and willing laborers into your Lord's harvest; so shall ye be assistants in saving souls from death, and hiding a multitude of sins. Help to propagate the gospel of your salvation to the remotest corners of the earth, till the knowledge of our Lord shall cover the land as the waters cover the sea. So shall it appear to ourselves and all men that we are indeed one body, united by one spirit; so shall the baptized heathens be yet again constrained to say, "See how these Christians love one another!"

A public collection shall be made at every Annual and every General Conference for the above purposes.

Let the annual produce of the charter fund, as divided among [1854. the several Conferences, be applied with the above contributions, but so as not to militate against the rules of the charter fund; and also the annual dividend arising from the profits of the Book Concern.

1854.] The Book ["Agents" ch. 1853 to "Agent"], ["Agents [1866. of Depositories" ch. 1853 to "Financial Secretary"], and editors at Nashville shall be supported by the proceeds of the Book Concern.

The editors of our other Church periodicals shall depend upon their respective proceeds for their support.

Out of the moneys so collected and brought to the respective Annual Conferences, let the various allowances agreed upon in the fourth section be made up; but in no case shall an allowance be made to any traveling preacher who has traveled in any circuit where he might, in the judgment of the Annual Conference, have obtained his full quarterage, if he had applied for it; and if at any Conference there remain a surplus after making up such allowances, the Conference shall send such surplus forward to that Conference they judge to be the most necessitous.

To defray the expenses of the delegates composing the General Conference a collection shall be taken up in each circuit and station some time previously to the sitting of the Conference, and the sums so collected shall be ["brought up to the General Conference and applied to the object herein contemplated" ch. 1854 to "applied by the delegates of the Annual Conferences respectively in which such collections shall be made"] in proportion to the expenses of the several delegates, [in. 1854: who shall report to their Conference at its next session].

## SECTION I.

## 1870.] SUPPORT OF PREACHERS ON CIRCUITS AND STATIONS.

1866.] All persons who by the rules and usages of our Church [1870. are claimants on the funds of the Church shall, as far as practicable, have their claims estimated by the persons who are to pay them, or by an agent authorized to act for them: *hence*—

1870.] Every minister who, by the rules and usages of the Church, is a claimant on its funds shall, as far as practicable, have his claim estimated by those who are to pay it, or by an agent authorized to act for them.

1854.] The ["claims" ch. 1866 to "salary and traveling expenses"] of preachers [in. 1866, om. 1870: or others appointed in their places on circuits (always meaning by circuits either circuits, stations, missions, or other work assigned a preacher by a Bishop)] [om. 1866, re-in. 1870: on circuits and stations] shall be estimated by their respective Boards of Stewards, [in. 1882: after consultation with the preacher in charge]. [In. 1866, om. 1870: *Provided*, that as it is the ordinance of God that "they which preach the gospel should live of the gospel," stewards shall feel themselves solemnly bound to afford a competent support to those who are appointed to labor among them.

1870.] The stewards shall report to each Church-meeting the whole amount to be raised, and that part of it which each congregation is expected to pay. The Church Conference ["shall" ch. 1878 to "may"] adopt its own method of raising the money. [In. 1878: Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of assessment with consent, as provided in the item next following.]

1874.] Each member of the Church is expected to pay according to his or her several ability for the support of the ministry; and the stewards of each station or circuit shall determine whether payments are to be made weekly, monthly, or quarterly, during the year. They shall then ascertain how much each member is able and willing to pay in the installments fixed by the stewards; and whatever amount each member agrees to pay he or she shall be under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference for good cause shown.

## SECTION II.

## 1870.] SUPPORT OF PRESIDING ELDERS.

1844.] How shall the Presiding Elder be supported? [1854. If there be a surplus of the public money in one or more circuits in ["his" ch. 1854 to "a"] District, ["he" ch. 1854 to "the Presiding Elder"] shall receive such surplus: *provided*, he do not receive more than his annual allowance. In case of a deficiency in his allowance, after such surplus is paid him, or if there be no surplus, he shall share with the preachers of his district in proportion with what they have respectively received, so that he receives no more than the amount of his allowance upon the whole. He shall be accountable for what he receives as his allowance.

1854.] The ["allowance" ch. 1866 to "salary"] [in. 1866: and



traveling expenses] of Presiding Elders shall be estimated by the District Stewards [om. 1870: meeting].

## SECTION III.

1870.]

## SUPPORT OF BISHOPS.

**1844.]** Each Annual Conference shall pay its proportionate [1846. part toward the allowance of each one of the Bishops, their widows and orphans.

Each Annual Conference in which a Bishop or Bishops may reside shall annually appoint a committee of three or more, whose duty it shall be to estimate the amount necessary to furnish a house, fuel, and table expenses for said Bishop or Bishops, subject to the action of the Conference, and that they be authorized to draw on the funds of the Book Concern for said amount.

**1846.]** How shall the Bishops be supported?

[1854.

Each Annual Conference shall pay its proportionate part toward the allowance of each one of the Bishops, their widows and orphans, and their house-rent, fuel, and table expenses. At each session of the General Conference of the Methodist Episcopal Church, South, the Committee on Episcopacy shall estimate the family expenses of the Bishops, and divide the whole amount of their claim of quarterage, traveling and family expenses among the several Annual Conferences, according to their pecuniary ability, to be raised by them in their Conference collections, and the aggregate claims of the Bishops shall be drawn from the funds of the said Annual Conferences at their respective sessions.

**1854.]** The Bishops shall be supported by the proceeds of the [1858. Publishing House at Nashville. The Book Agents shall pay the Bishops in quarterly installments in advance, beginning with June 1 of each year—also the traveling expenses of the Bishops on the presentation of their accounts.

**1858.]** The amount necessary for the support of the Bishops [1866. shall be divided between the Annual Conferences and the Missionary Society, as follows: The Annual Conferences shall pay seventy per cent. of the whole amount, and the Missionary Society shall pay thirty per cent. of the whole amount.

Let seventy per cent. of the whole amount be divided among the Annual Conferences, according to their ability to pay: *provided*, that no account shall be taken of the Pacific Conference or of the Mission Conferences.

The Book Agent shall be authorized to draw on the Chairman of the Board of Stewards of each Annual Conference for its annual apportionment, which shall be paid during the session of the Annual Conference.

The Bishops shall divide seventy per cent. of their annual allowance into four equal installments, and shall draw for the amount on the Book Agent quarterly.

The Bishops shall divide thirty per cent. of their annual allowance into two equal installments, and draw for the same semi-annually, on the Treasurer of the Missionary Society.

The Book Agent shall pay the traveling expenses of the Bishops out of the proceeds of the Publishing House, and the Bishops shall be at liberty, when they deem it necessary, to draw for any amount not exceeding one hundred dollars in advance. They shall keep an account current of their traveling expenses, and make an exhibit of the same once a year to the Book Agent.

**1866.]** The Bishops shall be supported according to the following plan:

**1854.]** The allowance of the Bishops [in. 1866: for salary and traveling expenses,] [in. 1874: and of the widows and orphan children of deceased Bishops], shall be estimated by the Committee on Episcopacy ["of each" ch. 1858 to "of the," ch. 1886 to "at the"] General Conference; [in. 1858: and they shall divide the



amount between the (in. 1866: several) Annual Conferences, ("and the Missionary Society as herein provided" ch. 1866 to "according to the ability of the Conferences").

**1858.]** The Annual Conferences shall be allowed to adopt their own plan for raising said ["fund" ch. 1870 to "amount"], [in. 1870: which shall be called the Bishops' Fund]. [Om. 1866: but should no special plan be adopted for raising of said fund, in that case the Chairman of the Board of Stewards of the Annual Conference shall levy a percent. on the Conference funds sufficient to pay the draft of the Book Agent.]

**1866.]** This fund shall be paid over to the ["Board of Stewards" ch. 1870 to "Joint Board of Finance"] of the Annual Conference; and the Chairman of said Board shall pay the amount collected to the Bishop presiding at the [om. 1870: Annual] Conference, and take his receipt, and forward the same, or a copy thereof, to the Book Agent, [in. 1882: who shall be the Treasurer of the Bishops' Fund].

At the annual meeting of the Bishops, each Bishop shall report to the Book Agent the amount paid to him by the several Annual Conferences, to be divided between all the Bishops in proportion to the amount estimated for the support of each [om. 1870: Bishop].

The Bishops who shall have been placed upon the retired list, or who are unable to do full work, shall share in the collections, in proportion to the amounts estimated, with those who are efficient, and who are actively engaged in the work.

In the interval of the Bishops' annual meeting, the funds collected and paid over to the Bishops shall be divided between the effective Bishops and those who are on the retired list, or who are not able to do full work, by such method as the College of Bishops may devise among themselves.

#### SECTION IV.

**1874.]** SUPPORT OF THOSE NOT OTHERWISE PROVIDED FOR.

**1866.]** All officers appointed by the General Conference, and not otherwise provided for by law, shall have their salaries fixed by the Joint Board of Finance of the Conference of which they are members, or within the bounds of which the work assigned them by the General Conference lies; and be paid from the proceeds of their office, or by such other means as the Conference may devise.

#### SECTION V.

**1870.]** OF THE JOINT BOARD OF FINANCE.

**1866.]** Each Annual Conference shall have a Joint Board of Finance, appointed by the President of the Conference (unless otherwise ordered) at the close of its annual session, to hold

their office until the close of the next ensuing Annual Conference session [om. 1870: and].

[In. 1870: Said Board] shall consist of one clerical ["and one lay member of the Conference" ch. 1870 to "member of the Conference and one layman"] for each Presiding Elder's District. They shall elect their own chairman, treasurer, and secretary, and the Board shall fill all vacancies that may occur in the body: *provided* that they do so by keeping up an equal number of clerical and lay members.

1844.] Each Annual Conference is authorized to raise a fund, if they judge it proper, subject to its own control, and under such regulations as their wisdom may direct, for the relief of the distressed traveling, superannuated, and supernumerary preachers, their wives, widows, and children; as also for missionary [in. 1858: and educational] purposes.

It shall be the duty of each Annual Conference to take measures, from year to year, to raise moneys in every circuit and station within its bounds, for the relief of its necessitous superannuated and supernumerary ministers, widows, and orphans. And the Conference shall annually appoint a committee to estimate the several sums necessary to be allowed for the extra expenses of such necessitous claimants, who shall be paid in proportion to the estimates made and the moneys in hand.

1866.] It shall be the duty of the Joint Board—

(1) To receive all moneys collected as Conference collections or otherwise, and distribute the same to the superannuated preachers, and the widows and ["orphan children" ch. 1870 to "orphans," ch. 1882 to "orphan children," ch. 1886 to "orphans"] of deceased members of the Conference, according to their best judgment of their several necessities.\*

(2) They shall estimate the amount that will probably be necessary to meet the claims of the superannuated preachers and the widows and orphan children of deceased members of the Conference, and apportion the same to the different Presiding Elders' Districts for collection the ensuing year.

(3) All matters relating to the financial interests of the Conference shall be referred to this Board, and be carefully considered and reported upon.

(4) They shall make a full report of all proceedings to the Conference, which shall either approve, recommit, or amend their report.

(5) The members of this Board, and especially the chairman thereof, shall carefully consider the financial interests during the year, and shall [om. 1870: particularly endeavor to] collect such authentic information in regard to the pecuniary circumstances of the usual claimants on the Conference funds as shall facilitate the business of the Board at its annual meeting.

If the respective allowances are not raised as provided for, the Church shall not be accountable for the deficiency, as in a case of debt.

(6) The Recording Steward of each circuit shall report to the Joint Board of Finance [om. 1870: of the Conference] a full account of the acts of the Board of Stewards the preceding year. The Joint Board shall decide all issues that may exist between the

\* For the regulations existing prior to 1886, concerning the "allowances" of the various claimants, see Chap. X., on "Support of the Ministry."

stewards and the Presiding Elder, or any of the preachers, in relation to salaries, and their decision shall be final; but in no case shall they allow any preacher to have a claim on the Church he has served, as of debt, after his pastoral connection has ceased.

**1844.]** Every Annual Conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances.

**1866.]** (7) Each Annual Conference shall adopt its own method of raising money to pay those who, by the rules and usages of the Church, have claims upon it: *provided* [in. 1870: that] it does not interfere with the rights guaranteed to the Church ["Meetings" ch. 1870 to "Conferences"], to adopt their own methods of raising money to pay their liabilities.

## CHAPTER XI.

1844.]

### SUPPORT OF MISSIONS.

Whenever a foreign mission is to be established, either among [1850. the aborigines of our country or elsewhere, it shall be the duty of the Bishop making such appointment immediately to notify the Treasurer of the Missionary Society of the place, the number of missionaries to be employed, together with the probable amount necessary for the support of any such mission, which information shall be laid before the managers of the Society; and they shall make an appropriation according to their judgment, from year to year, of the amount called for to sustain and prosecute the mission or missions designated; for which amount the missionary, or the superintendent of the mission or missions, shall have authority to draw on the Treasurer of the Society in quarterly or half-yearly installments.

The Quarterly Meeting Conference shall appoint a committee [1846. of not less than five nor more than nine, all of whom shall be members of the Methodist Episcopal Church, to be called the Committee on Missions, whose duty it shall be to aid the Presiding Elder and preacher in charge in raising missionary societies, taking up collections, and in any other way which the Quarterly Meeting Conference may judge necessary for the purpose of raising missionary funds—such as having sermons preached or lectures delivered on the subject of Missions, and the establishing of missionary prayer-meetings for the promotion of the cause.

It shall be the duty of the Quarterly Meeting Conference, from [1850. time to time, to fill up vacancies which may occur in the Missionary Committee, which committee shall have the right to a seat in the Quarterly Conference during its action on the subject of Missions, but at no other time.

In order to keep up such missionary societies as may be estab- [1846. lished, it shall be the duty of the Missionary Committee to use their best efforts to hold at least once a year a meeting of the Missionary Society within the charge to which they may belong; in doing which they shall have the aid of the preacher in charge, and also of the Quarterly Meeting Conference if need be.

It shall be the duty of the preacher in charge of circuits and stations to organize one or more missionary societies in their respective charges, if it should be practicable; to bear any name which the societies may choose: *provided*, always, that these societies shall be auxiliary to the Missionary Society of the Annual Conference to which such charges may belong, and shall be governed by such rules and regulations as the Annual Conference may prescribe. It shall also be their duty to take up or cease to be taken up a missionary collection in each and every congregation within their respective charges, at such time as may be fixed on by the Annual Conference.

For the purpose of more effectually administering the financial concerns of the Indian Mission Conference, as also promoting its spiritual welfare, there shall be a superintendent appointed by the Bishop, who shall be a member of said Conference, and reside within its bounds, to be continued in office for any time not exceeding four years. It shall be his duty to overlook all the accounts of the missionaries and the superintendents of schools, to attend to all the interests of our missions and schools within the bounds of said Conference, as those interests may be connected with the Government of the United States and with the Indian school fund.

He may visit Washington City once a year, or oftener, if it be deemed necessary; and also, as far as his time and circumstances will admit, and it may be judged necessary for the interests of the mission, visit the interior of the Indian country, with a view to the extension of the work within his bounds. His salary shall not exceed the ordinary allowance of other

itinerant preachers. His table and other expenses shall be estimated by the Board of Managers of the Parent Society or by a committee of that Board, for which he shall have authority to draw on the Treasurer in quarterly installments.

**1850.]** The Constitution of the Missionary Society is as follows: **1866.**

This Association, denominated "The Missionary Society of the Methodist Episcopal Church, South," is established for the purpose of affording to the several Annual Conferences of said Church the facilities of a common organization, under the control of the General Conference, for carrying on their missionary labors, at home and in foreign countries.

The payment of two dollars annually shall constitute a member of the Society, and the payment of twenty dollars at one time a member for life.

**1858.]** And the missionary collections shall be so taken as to enable each contributor to give such direction to his donation as he may desire, whether to Domestic or Foreign Missions; and the amounts so contributed shall be so distinguished in the reports of the Treasurer.

**1850.]** The annual meeting for the election of officers and managers shall be held in ["Louisville, Kentucky," ch. 1854 to "Nashville, Tenn.,"] on the third Monday in April.

At all meetings of the Society, the President, or, in his absence, one of the Vice-Presidents, or, in their absence, a member appointed by the meeting shall preside.

**1844.]** It is recommended that [om. 1850: within the bounds of] each Annual Conference ["there be established" ch. 1850 to "establish"] a Conference Missionary Society auxiliary to ["the Missionary Society of the M. E. Church" ch. 1850 to "this institution"] [om. 1850: with branches] under such regulations as ["the Conferences respectively shall prescribe" ch. 1850 to "they shall severally adopt, or the General Conference order"]. Each Conference [om. 1850: Missionary] Society shall annually transmit to the [om. 1850: Corresponding] Secretary of ["the Parent Society" ch. 1850 to "this Society at ("Louisville, Kentucky," ch. 1854 to "Nashville, Tenn.,")"] a copy of its annual report, embracing the operations ["of its branches" ch. 1850 to "within its bounds"] and shall also notify the Treasurer of the amount of funds ["collected in aid of" ch. 1850 to "available for"] the missionary cause, which amount shall be subject to the order of the Treasurer of ["the Parent" ch. 1850 to "this"] Society.

**1854.]** The Virginia, Western Virginia, North Carolina, **1858.** South Carolina, Georgia, Florida, and Holston Conferences shall constitute the Eastern Missionary District; the Alabama, Mississippi, Louisiana, Texas, East Texas, Pacific, Arkansas, and Wichita Conferences, the South-western Missionary District; the Kentucky, Louisville, Tennessee, Memphis, St. Louis, Missouri, Indian Mission, and Kansas Mission Conferences, the North-western Missionary District.

**1844.]** It shall be the duty of each Annual Conference where **1866.** missions have been or are to be established, to appoint a standing committee, to be denominated the Mission Committee (which shall keep a record of its doings, and report the same to its Conference), whose duty it shall be, in conjunction with the President of the Conference, to make an estimate of the amount necessary for the support of each mission and mission school, in addition to the regular allowance of the Discipline to preachers and their families from year to year; for which amount the President of the Conference for the time being shall draw on the Treasurer of the Society in quarterly installments.

**1850.]** ["The Bishops, in conjunction with the" ch. 1854 to "There shall be an annual (om. 1858: autumnal) meeting of the Bishops and"] Board of Managers, [in. 1874: when they shall make the appropriations for the year ensuing]; determine what fields shall be accepted or continued for Foreign Missions, and the number of persons to be employed in each; [om. 1854: and shall] estimate the sums necessary for the support of each mission; [om. 1854: and the Bishops, in conjunction with the Board of Managers, shall] fix the amount which may be drawn for during the year, and the division of said amount between the Foreign and Domestic Missions; and [om. 1854: they shall] also determine the amount for which each Bishop shall draw for the Domestic Missions of those Conferences over



which he may preside, and beyond which he shall not be at liberty to draw, [in. 1858: unless an exigency shall arise, in which case the Bishop may, if he judge proper, exceed the amount appropriated].

[In. 1866: The Board shall keep a journal of its proceedings, [1870. and] the minutes of each meeting shall be signed by the presiding officer and the Secretary.

1866.] Any one of the Bishops, on the recommendation of the Board, shall appoint missionaries to the foreign field.

1844.] ["It is recommended that within the bounds of" ch. [1866. 1846 to "Let"] each Annual Conference ["there be established" ch. 1846 to "form itself into"] a [om. 1846: Conference] Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church, [in. 1846: South,] [om. 1846: with branches,] under such regulations as the Conferences ["respectively" ch. 1846 to "severally"] shall prescribe. [In. 1846: And let] each Conference [om. 1846: Missionary] Society [om. 1846: shall annually] transmit [in. 1846: by its Secretary] to the [om. 1846: Corresponding] Secretary of the Parent Society a copy of its annual report, [om. 1846: embracing the operations of its branches,] and shall also notify the Treasurer of the amount collected in aid of the missionary cause; which amount shall be subject to the order of the Treasurer of the Parent Society, [in. 1846: stating specifically the number and names of the missions belonging to the Conference; the number of members of the Church, and of the children catechised in each mission; the numbers admitted on trial and received into full fellowship during the year; the number baptized and, as nearly as may be, the numbers attending public worship, and of the whole population within reach of the missionary's appointments, together with the number of meeting-houses on each mission. And let the Annual Report of the Indian Mission Conference include, in addition to the above, a statement of the number of schools, and of the scholars in each school, under the care of that Conference; and such other facts as shall show, from time to time, the progress and prospects of the work of evangelizing the Indians.

It shall be the duty of each Annual Conference to appoint some month within the Conference year in which missionary collections shall be taken up within their respective bounds, and also to make such arrangements concerning branch societies as may be deemed expedient.\*

It shall be ["their duty, further," ch. 1846 to "the duty of the preachers in charge of circuits and stations"] to appoint ["in every class within their charges" ch. 1846 to "a suitable person in each class as"] a missionary collector, who shall keep a book in which shall be enrolled the names of all the members of the class, and shall collect from each member who may feel disposed [om. 1846: so] to contribute ["at the rate of one" ch. 1846 to "a"] cent ["per" ch. 1846 to "or more a"] week, or fifty cents ["per" ch. 1846 to "or more a"] year, and shall pay over the sums so collected to the preacher in charge, at or before the last quarterly meeting ["in" ch. 1846 to "of"] the Conference year. And the preacher [om. 1846: in charge] shall transmit the ["same to the Annual Conference" ch. 1846 to "money thus paid over"], together with such [in. 1846: other] sums as ["may" ch. 1846 to "shall"] have been collected [om. 1846: by him] from the congregations ["as well as the sums received from" ch. 1846 to "or"] branch societies, or otherwise, ["all of which shall be" ch. 1846 to "to the Treasurer of the Conference Missionary Society to be duly"] reported in writing.

It will be expected that in the examination [in. 1846: of character] in the Annual Conference, a reference will be had to the faithful performance of the duty of preachers on this subject [om. 1846: in the passage of character].†

In all cases of the appointment of a missionary, the name of such missionary and the District in which he is to labor, together with the probable expenses of the mission, shall be communicated [om. 1850: by the Bishop or the Mission Committee of each Annual Conference] to the

\* In 1866 this was omitted here, but in the Constitution of the Domestic Board, adopted the same year, it was made the duty of the Annual Conferences to provide for the taking up of collections for both the Foreign and Domestic Boards.

† Omitted here in 1866, but inserted in the Constitution of the Domestic Board.

Treasurer of ["the" ch. 1854 to "this"] [om. 1854: Parent] Society, that a proper record of the same may be preserved.

In all places where drafts are drawn in favor of any mission, if there be funds in the possession of any [om. 1846: Auxiliary] Conference Missionary Society where such mission ["is established" ch. — to "belongs"], the drafts for the support of the mission shall be paid from said funds [in. —: for one quarter or more, at the discretion of the Bishop]. [Om. 1846: If there be no Auxiliary Society, and there be money belonging to the Book Concern, the Book Committee or Presiding Elders or preachers shall pay the missionary drafts from the book money which may be in their possession; which drafts, when paid, shall be transmitted to the Treasurer at New York; and in no case where any such moneys are at command shall the drafts be sent to the Treasurer in New York to be paid.]

It shall be the duty of the Bishops to instruct all our [om. 1846: foreign] missionaries that whenever they come in contact with any of the missionaries belonging to ["the Wesleyan Methodist Conference" ch. 1846 to "other Protestant orthodox Churches"] they shall [om. 1846: not interfere in their respective charges any further than to help them in their work when requested, but shall] on all occasions cultivate [in. 1846: as far as practicable] a spirit of friendship and brotherly affection, as brethren engaged in the same common cause, namely, the salvation of the world, by grace through faith in the Lord Jesus Christ.

It shall be the duty of all our missionaries, except those who are appointed to labor for the benefit of the slaves, to form their circuits into Auxiliary Missionary Societies, and to make regular quarterly and class collections wherever practicable, and report the amount collected every three months, either by indorsing it on their drafts or by transmitting the money to the Treasurer of the Parent Society.

1850.] This Constitution shall not be altered or amended but by [in. 1854: a vote of two-thirds of] the General Conference of the Methodist Episcopal Church, South, ["on the recommendation of the Board of Managers, or by the Board of Managers, on the recommendation of the General Conference" ch. 1854 to "present and voting on the alteration or amendment"]].

## SECTION I.

1878.]

### BOARD OF MISSIONS.

1866.] The missionary operations of the Methodist Episcopal Church, South, shall hereafter be ["committed to" ch. 1874 to "conducted"] [om. 1870: the management of two separate Boards to be styled severally the Foreign and Domestic] [in. 1870, om. 1874: one Board] under the following provisions and regulations:

#### [OM. 1870: THE FOREIGN BOARD.]

1874.] ARTICLE I. There shall be a Board of Missions, which shall have charge of the Foreign Missions, and of all others not provided for by the Annual Conferences.

1850.] The officers of this Society shall consist of a President, [in. 1854. ten] Vice-presidents, a Secretary, a Treasurer, and ["two" ch. 1854 to "three"] Assistant Treasurers, ["of whom one" ch. 1854 to "one of whom"] shall reside in Charleston, S. C., ["and the other" ch. 1854 to "one"] in New Orleans, La., [in. 1854: and one in St. Louis, Mo.]; which officers, together with sixteen Managers, shall form a Board for the transaction of business. They shall all be members of the Methodist Episcopal Church, South; and shall be annually elected by the Society, except the Secretary, [in. 1854: Treasurer, and Assistant Treasurers,] who shall be elected by the General Conference. [Om. 1854: The Society shall elect four Vice-presidents, and each Annual Conference shall have the privilege of electing one Vice-president from its own body.]

**1866.]** ["This" ch. 1870 to "The"] Board shall consist of a Pres- **[1874.** ident, ["four" ch. 1870 to "two"] Vice-presidents, a Secretary, a Treasurer, and eleven Managers. They shall all be members of the Methodist Episcopal Church, South, and [in. 1870: shall] be elected quadrennially by the General Conference, [in. 1870: except the Treasurer, who shall be elected by the Board]. [Om. 1870: but] When, from any cause, the General Conference shall fail to meet at the appointed time, the Board shall continue in office until the next meeting of the General Conference. The Bishops shall be *ex-officio* members of the Board.

**1874.] ART. II.** Said Board shall consist of a President, Vice-president, Secretary, Treasurer, and ["seventeen" ch. 1878 to "nineteen," ch. 1886 to "twenty-five"] Managers, to be elected quadrennially by the General Conference, [in. 1886: as follows], ["to continue" ch. 1886 to "continuing"] in office until their successors are appointed: [in. 1886: the President, Vice-president, and Managers on nomination of the Committee on Missions, the Secretary and the Treasurer by ballot, at the time of election of other Connectional officers]. The Bishops shall be *ex-officio* members of the Board.

**1850.] ART. III.** The Board shall have authority to ["make by-laws for regulating" ch. 1874 to "regulate"] its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of superannuated missionaries, and widows and orphans of missionaries, who may not be provided for by any Annual Conference; [om. 1870: it being understood that they shall not receive more than is allowed by the Discipline to other superannuated ministers, widows, and orphans;] to print books for the Indian, [om. 1866, re-in. 1870: German,] [om. 1866: Domestic] [in. 1878: Mexican], and [in. 1878: other] Foreign Missions; [in. 1866: to build houses for worship], [in. 1882: for hospitals,] [in. 1866: ("and school-houses" ch. 1874 to "for schools"), and (om. 1874: residences) for (om. 1870: the) missionaries; (om. 1870: in any of the missionary fields under its charge, out of any funds which may have been specially given for those purposes;)] [in. 1870: and (in. 1874: to) defray ("all other" ch. 1874 to "the") necessary expenses ("incident to" ch. 1874 to "of") the work under its care]; [in. 1892: to aid in the establishment and support of training-schools for native converts and preachers, and to co-operate with other Methodist bodies in the establishment and support of such schools, wherever it may be practicable in foreign fields]. [Om. 1854: to fill vacancies which may occur during the year] ["and" ch. 1870 to "The Board," ch. 1874 to "It"] shall [in. 1874: also] ["present" ch. 1886 to "publish annually"] a statement of its transactions, [om. 1874: and funds] [in. 1874: naming the missions supported by it, and the amount appropriated and paid to each], [om. 1866: to the Society at each of its annual meetings] and [om. 1870: shall also] lay before the General Conference [om. 1866: of the Methodist Episcopal Church, South,] a report of [in. 1874: its operations]. [Om. 1874: all its transactions, and a statement of its funds up to some convenient day near and prior to the time of holding the General Conference.] [Om. 1854: The Board shall also cause the annual statements and reports to be published in all the newspapers of the Methodist Episcopal Church, South.]

**1870.] ART. IV.** The Board shall meet annually to [om. 1874: make appropriations for the ensuing year,] determine what fields

shall be occupied as [om. 1874: foreign] missions, the number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the missions under its charge, and to divide the same among the several Annual Conferences—having reference in said division to the extent and importance of the home work in each Conference, and to the ability and disposition of the people to give.

[Om. 1850: *Provided*, always, that] The sums [om. 1850: so] allowed for the “support” ch. 1866 to “salaries,” ch. 1870 to “support”] of [“a missionary” ch. 1850 to “missionaries”] shall [om. 1866: not exceed the usual allowance of other itinerant (“preachers” ch. 1850 to “ministers”)] [in. 1866: be sufficient to support them in their work]. [In. 1866, om. 1870: The Board shall meet annually, to vote appropriations of money to those in its employment and the President of the Board.] [Om. 1866: The (“Bishops” ch. 1850 to “Bishop,” or President of the Conference, if the mission be domestic, and the Superintendent, where there is one, and if not, the missionary, if the mission be foreign), shall draw on the Treasurer for the allowance, in quarterly or half-yearly installments.] [In. 1850: (om. 1870: And) (“They” ch. 1866 to “The Board”)] shall [om. 1866: always promptly notify the Treasurer of all drafts made by them, and shall] require [om. 1850: regular] communications to be made [in. 1850: quarterly] by each [“of the missionaries” ch. 1870 to “missionary”], [in. 1850: or from each mission,] to the [om. 1850: Corresponding Secretary] [in. 1850, om. 1866: at (“Louisville, Kentucky,” ch. 1854 to “Nashville, Tenn.”)] [om. 1850: of the Parent Society,] giving information of the State [in. 1850: and prospects] of the [in. 1850: several] missions in which they are employed. No one shall be acknowledged as a missionary, or [om. 1866: shall] receive support [“out of” ch. 1850 to “from”] the [“funds of the Society” ch. 1866 to “Board”] who has not some definite field of labor assigned him, or could not be an effective laborer on a circuit [in. 1850: except as provided for in the (“fourth” ch. 1866 to “second”) Article].

**1874.] ART. V.** The Board shall employ only effective men for its work, and shall require each one to make a quarterly report to the Secretary of his operations, and of the state and prospects of the work in his charge.

**1866.] ART. VI.** The revenue of the Board shall be derived [om. 1874: as follows:] from annual collections in every congregation; [om. 1874: (“in such month” ch. 1870 to “at such time and in such manner”) as each Annual Conference (“shall” ch. 1870 to “may”) direct;] [in. 1874: and from such other plans as may be adopted by the Church and congregation, (in. 1882: by the Sunday-school, and by such societies as may be formed by the women of the Church,) to raise money for this object;] and from special collections [om. 1870: made] by the Secretary [in. 1874: and the Bishops]; and from donations and legacies.

**1844.]** The Corresponding Secretary shall be a member of [1846. such Annual Conference as he may, with the approbation of the Bishops, select.

**1846.]** The Secretary [om. 1854: of the Missionary Society of [1870. the Methodist Episcopal Church, South,] shall reside at the place where the [om. 1854: Parent] [“Society” ch. 1866 to “Board”] is located, but may be a member of any one of the Annual Conferences, [om. 1854: with the approbation of the Bishops]. It shall be his duty to journalize the proceedings of the [om. 1854: Parent] [om. 1866: Society and of the] Board, and to conduct their correspondence; to advise the Board of any matter which he may conceive important; [in. 1854: to travel, as (“far as practicable” ch. 1866 to “much as possible”), through the Connection, visiting the Annual Conferences and (“Indian Missions” ch. 1866 to “the missions under the care of the Board”); promoting the interests of the (“Society” ch. 1866 to “Board”);] to give the missionaries any informa-



tion that may be [om. 1866: deemed] necessary; to ["publish" ch. 1854 to "prepare and furnish for publication"] in the Church papers, [in. 1854: monthly, an abstract of the proceedings of the Board and] ["a condensed account" ch. 1854 to "condensed accounts"] of the missionary work [om. 1854: as often as practicable]; [in. 1850: and, furthermore, it shall be his duty to attend to all business of the ("Society" ch. 1866 to "Board") with the Government of the United States, in relation to the schools which have been or hereafter may be committed to our ("hands" ch. 1854 to "care") in the Indian country, by the Department of the Interior or Commissioner of Indian Affairs;] and [in. 1850: it shall also be his duty] to prepare [in. 1858: and superintend the publication of] the Annual ["reports" ch. 1866 to "Report"] [om. 1866: of the Society], under the direction of the Board [om. 1858: of Managers]. [Om. 1854: He shall be elected by the General Conference, to which also he shall be responsible for the discharge of his duties.] His salary shall be ["apportioned" ch. 1866 to "fixed"] by the Board [om. 1866: of Managers] [om. 1854: of the Missionary Society].

**1870.]** ART. VII. The Secretary [in. 1874: shall be a minister of the gospel, and] may be a member of any Annual Conference, but shall reside [om. 1874: at the place] where the Board is located. It shall be ["the duty of the Secretary" ch. 1874 to "his duty"] to ["journalize" ch. 1870 to "keep a permanent record of"] the proceedings of the Board, ["to publish in the Church papers an abstract of the proceedings of the Board" ch. 1874 to "and to publish an abstract of them in the Church papers"]; to conduct its correspondence; [om. 1874: to give information to the missionaries;] to attend to all [in. 1874: its legal] business, [om. 1874: which the Board may have with the Government of the United States]; to prepare ["the" ch. 1854 to "its"] Annual Report [om. 1874: of the Board], [in. 1874: and to publish monthly (either in a missionary paper or in the Church papers, as the Board shall direct) statements of the condition, needs, and prospects of the various missions;] [om. 1874: and, so far as their duties may permit, to visit the Annual Conferences and the missions under the care of the Board, with a view to promote the interests of the missionary cause]. The salary of the Secretary shall be fixed by the Board, [in. 1854: and all his necessary traveling expenses shall be allowed,] [om. 1874: and the Board may employ such clerical assistance as may be necessary].

**1850.]** [In. 1866: The Board shall keep a journal of its proceedings, and] the minutes of each meeting shall be signed by the presiding officer and the Secretary.

**1844.]** The Treasurer of the Parent Society, under the direction of the Board of Managers, shall give information to the Bishops annually, or oftener, if the Board judge it expedient, of the state of the funds, and the sums which may be drawn by them for the missionary purposes contemplated by the Constitution. Agreeably to which information the Bishops shall have authority to draw upon the Treasurer for any sum within the amount designated, which the Missionary Committee of the Annual Conferences respectively shall judge necessary for the support of the missionaries and of the mission schools under their care.

**1854.]** The Treasurer and Assistant Treasurers shall hold all [1866. funds of this Society in their possession, in safe deposit with such institutions as the Board may devise; which deposits shall be made by them as officers of the Society, and subject to their drafts as such and their successors in office. They shall furnish annual reports, to be published with the annual report of the Secretary.

**1866.]** ART. VIII. The Treasurer shall hold [om. 1874: all] the funds of the Board [om. 1870: in his possession] in safe deposit [om. 1870: with such institutions as the Board may direct], which depos-



it shall be made by him as [om. 1874: an officer of] ["the Board" ch. 1874 to "Treasurer"] [om. 1870: and] subject to his drafts as such, and [in. 1870: to those of] his successors in office. He shall [in. 1870: also] furnish an annual report, to be published with ["the" ch. 1870 to "that"] [om. 1870: annual] [om. 1874: report] of the Secretary, [in. 1882: and perform such other labor as the Board shall direct. The salary of the Treasurer shall be fixed by the Board].

1854.] In case of vacancy, occasioned by death, resignation, [1874. or otherwise, in the Board [om. 1866: of Managers], the Board shall have power to fill such vacancy; in case of vacancy by death, resignation, or otherwise, in the office of the Secretary, Treasurer, or Assistant Treasurer, the vacancy shall be filled by the Board [om. 1866: of Managers, by and with the advice and consent of one or more of the Bishops] until the ensuing General Conference.

1874.] ART. IX. The Board shall fill all vacancies that may occur.

1850.] ART. X. ["Twenty" ch. 1866 to "Seven," ch. 1870 to "Nine" members shall ["be" ch. 1866 to "constitute"] a quorum [om. 1866: at all meetings of the Society, and nine] at ["all meetings" ch. 1870 to "an annual meeting"] of the Board [om. 1866: of Managers], [in. 1870: and seven at a called meeting].

1866.] ART. XI. ["This" ch. 1882 to "The"] Board shall be located [om. 1874: and domiciled] in ["Baltimore, Md.," ch. 1870 to "the city of Nashville, Tenn."].

1870.] It shall be the duty of each Annual Conference to organize a Conference Board of Missions, which shall appoint its own officers and regulate its own administration, subject to the provisions of this Constitution. Each Conference shall pay into the treasury of the General Missionary Board forty *per cent.* of all moneys collected within its bounds for missionary purposes; the remaining sixty *per cent.* may be appropriated by the Annual Conference Board, and the Bishop presiding, to missions within its bounds. Any money not so appropriated shall be forwarded to the general treasury.

Each Annual Conference shall designate the time and manner in which collections for Missions shall be taken up within its bounds.

1874.] ART. XII. Each Annual Conference shall organize a Board of Missions, which shall appoint its own officers and regulate its own affairs, and have absolute control of the missions it may establish, with the consent of the President of the Conference, within its own bounds, and of the funds raised for their support.

ART. XIII. The Conference Board [in. 1882: shall arrange for holding anniversary meetings within the several Presiding Elder's Districts of the Conference, in the interest of (om. 1886: Foreign) Missions; and by such other means as it may choose] shall disseminate missionary intelligence among the people; hold an anniversary meeting at each session of the Conference, the proceeds of which shall be equally divided between the General Board and the Annual Conference Mission Board; shall publish a full report of its operations every year in the Minutes of the Conference; and annually estimate the amount that may be necessary for the support of its own missions, and apportion the same to the Presiding Elders' Districts for collection.

ART. XIV. The apportionment to a Conference for the general

work shall be divided by the Conference Board among the Districts, and the preachers in charge shall take up a collection in every congregation to meet the same.

ART. XV. Any person, or Sunday-school, or Church, or Conference, may assume in whole or in part the support of a mission or a mission-school established by the General Board, and send their contributions directly to such mission or school, of which the General Treasurer shall be immediately notified: *provided* that the Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the General Board.

ART. XVI. The collections for the Conference and General Boards shall not be taken up together, except at the anniversary meeting held during the session of an Annual Conference.

1846.] The Treasurer of the Conference Missionary Societies [1866. shall send to the Treasurer or one of the Assistant Treasurers of the Parent Society, without loss of time, whatever balances remain in their hands at the close of the sessions of their respective Conferences, after paying the drafts of the Bishops, proper then to be paid, in favor of the missionaries of their several Conferences.

1874.] ART. XVII. The Treasurer of the Conference Board shall transmit to the Treasurer of the General Board all moneys he may receive for general purposes.

1844.] It shall be the duty of the Presiding Elders to bring [1870. the subject of our missions before the [in. 1850: first] Quarterly [om. 1854: Meeting] Conference of each [in. 1846: of the] ["circuit and station" ch. 1846 to "circuits and stations"] ["of" ch. 1866 to "within"] their Districts, ["as early in the Conference-year as may be practicable" ch. 1846 to "yearly, for the purpose of moving the Quarterly Conference to adopt such measures as shall be deemed best for the promotion of the cause, by increasing the number of contributors and the amount contributed for missions in their several circuits and stations"].

1870.] ART. XVIII. It shall be the duty of ["each" ch. 1874 to "the"] Presiding Elder to bring the subject of missions [in. 1878: prominently] before the [om. 1874: District Conference, and also before the] Quarterly ["Conference" ch. 1874 to "Conferences"] of each circuit and station, ["within his District" ch. 1874 to "and to see to it that efficient and well-defined modes and plans be adopted for raising missionary funds, both for the General Board, and also for the Conference Mission Board."]\*

1866.]

#### THE DOMESTIC BOARD.†

ARTICLE I. This Board shall consist of a President, four Vice-presidents, a Secretary, a Treasurer, and eleven Managers. They shall all be members of the Methodist Episcopal Church, South, and be quadrennially elected by the General Conference; but when from any cause the General Conference shall fail to meet at the appointed time, the Board shall continue in office until the next meeting of the General Conference. The Bishops shall be *ex-officio* members of the Board.

ART. II. The Board shall have authority to make by-laws for regulating its own proceedings; to appropriate money to defray incidental expenses; and to publish books and tracts for German missions; and shall publish

\* The article on the duty of Presiding Elders was left out of the Constitution of the Foreign Board in 1866, but was retained in the Constitution of the Domestic Board.

† This Constitution is modeled after the Constitution of the General Board as it was in 1866, and many of the provisions contained in that are incorporated in this.

annually a statement of its transactions and funds; and shall also lay before the General Conference a report of all its transactions and a statement of its funds up to some convenient day, near and prior to the time of holding the General Conference.

ART. III. Seven members, at all meetings of the Board, shall constitute a quorum.

ART. IV. The Board shall keep a journal of all its proceedings, and the minutes of each meeting shall be signed by the presiding officer and the Secretary.

ART. V. Each Annual Conference shall have charge of the Domestic Missions within its own bounds.

ART. VI. It is recommended that each Annual Conference organize a Conference Board of Domestic Missions, auxiliary to this Board, under such regulations as they shall severally adopt or the General Conference order. Each Conference Board shall annually transmit to the Secretary of this Board a copy of its Annual Report, embracing the operations within the bounds of the Conference for publication in his Annual Report.

ART. VII. The revenue of this Board shall be derived as follows: Each Annual Conference Board shall forward to the Treasurer annually one-tenth, at least, of all its collections for Domestic Missions, and whatever balance may be in the treasury after defraying the expenses of its own missions; from special collections made by the Secretary; and from donations and legacies.

ART. VIII. The Board shall have power to grant assistance from its funds to such Annual Conference Missionary Boards as are not able to support the Domestic Missions within their own bounds.

ART. IX. The Secretary shall reside at the place where the Board is located, but may be a member of any one of the Annual Conferences. It shall be his duty to journalize the proceedings of the Board, and to conduct its correspondence; to advise the Board of any matters which he may conceive important; to travel as much as possible through the Connection, visiting the Annual Conferences, promoting the interests of the Board; to furnish for publication in the Church papers, monthly, an abstract of the proceedings of the Board and condensed accounts of the missionary work; and it shall be his duty also to prepare and superintend the publication of the Annual Report, under the direction of the Board.

ART. X. The Treasurer shall hold all funds of the Board in his possession in safe deposit with such institutions as the Board may direct; which deposit shall be made by him as an officer of the Board, and subject to his drafts as such, and his successors in office. He shall furnish an Annual Report, to be published with the Annual Report of the Secretary.

ART. XI. In case of vacancy, occasioned by death, resignation, or otherwise, in the Board, the vacancy shall be filled by the Board, until the ensuing General Conference.

ART. XII. This Board shall be located and domiciled in Nashville, Tenn.

ART. XIII. This Constitution shall not be altered or amended but by a vote of two-thirds of the General Conference present and voting on the alteration or amendment.

2. Let each Annual Conference organize a Missionary Board, auxiliary to the Domestic Board of Missions of the Methodist Episcopal Church, South, under such regulations as the Conferences severally shall prescribe. And let each Conference Board transmit by its Secretary to the Secretary of the Parent Board a copy of its Annual Report, stating, specifically, the number and names of the missions belonging to the Conference; the number of members of the Church, and of the children catechised in each mission; the number received into the Church during the year; the number baptized, and, as nearly as may be, the number attending public worship, and of the whole population within reach of the missionary's appointments, together with the number of houses of worship on each mission.

3. It shall be the duty of each Annual Conference to provide for the taking up of collections during the year, within its bounds, for the Foreign Board and the Domestic Board, which collections shall be kept separate.

4. It shall be the duty of the Presiding Elders to bring the subject of our missions before the First Quarterly Conference of each of the circuits and stations of their Districts, yearly, for the purpose of moving the Quarterly Conferences to adopt such measures as shall be deemed best for the promotion of the cause, by increasing the number of contributors and the amount contributed for missions, in their several circuits and stations.

5. It will be expected that in the examination [in. 1854: of character], in the Annual Conference, a reference will be had to the faithful performance of the duty of preachers on this subject [om. 1854: in the passage of character].\*

## SECTION II.

1878.]

### WOMAN'S MISSIONARY SOCIETY.

In view of the fact that the women in most heathen countries are accessible only to teachers of their own sex, the women of the Methodist Episcopal Church, South, are hereby authorized to organize special missionary agencies under the following Constitution:

ARTICLE I. This Society shall be called "The Woman's Missionary Society of the Methodist Episcopal Church, South."

ART. II. The objects of this Society shall be to enlist and unite the efforts of women [in. 1882: and children] in [om. 1882: the work of] sending the gospel to women [in. 1882: and children] in heathen lands, through the agency of female missionaries, teachers, [in. 1882: physicians,] and Bible-readers.

ART. III. The work shall be accomplished by organizing Societies in each charge, and Conference Societies in each Conference, and shall be controlled by an executive body to be known as "The Woman's Board of Missions;" all these to be constituted as decided hereafter.

ART. IV. The operations of this ["Society" ch. 1882 to "Woman's Board"] shall be conducted in connection with the [in. 1882: Parent] Board of Missions, and subject to its advice and approval. [Om. 1882: All appropriations shall be made through the Treasurer of the Board, to missions under the charge of the Board, for the support of female missionaries, teachers, and Bible-readers employed under their sanction; nor shall any of the funds be devoted to other purposes without the consent of the Executive Association hereinafter provided for.] [In. 1882: When appropriations are made, the funds shall be sent through the Treasurer of the Parent Board in such manner, and to meet such purposes, as the Woman's Board shall direct, without delay.]

This Society shall be organized by the appointment of a General Executive Association and Conference Societies—said General Executive Association to be constituted by appointment of the Bishops and Missionary Secretaries, in the first instance, and thereafter as by-laws and regulations to be adopted by the Association shall provide; and Conference Societies to be constituted in accordance with provisions of such by-laws and regulations.

1882.] ART. V. The Board shall consist of a President, a

\*Omitted here in 1866, but inserted in the Constitution of the Domestic Board same year.



Vice-president, Corresponding Secretary, Treasurer, Recording Secretary, and ["five" ch. 1886 to "six"] Managers (to be elected quadrennially [in. 1886: by the Woman's Board at the annual meeting next succeeding the session of the General Conference]), and the Corresponding Secretaries, or alternates, of the Conference Societies. The Secretary of the Board of Missions shall be an honorary member of the Woman's Board.

ART. VI. The Woman's Board shall meet annually to determine what fields shall be occupied, the number of persons to be employed in each, and to estimate and appropriate the amount necessary for the support of the missions under its charge. A majority shall constitute a quorum to transact business at the annual meetings; five shall be a quorum for monthly or called meetings. The transactions of the monthly or called meetings shall be subject to the approval or disapproval of the ensuing annual meeting.

1878.] ART. VII. The funds of this ["Society" ch. 1882 to "Board"] shall [om. 1882: in all cases] be derived from private efforts; [om. 1882: and in no case] [in. 1882: from membership, life, and honorary membership fees; from devises and bequests, and] from public collections ["during regular Church service" ch. 1882 to "only at meetings appointed in behalf of the Society"].

1882.] ART. VIII. The President shall preside at all meetings, and countersign all drafts on the treasury. In her absence the Vice-president shall preside, and in the absence of both a chairman shall be appointed *pro tem*.

ART. IX. The Corresponding Secretary shall conduct the correspondence, attend to all legal business, prepare the Annual Report, and publish quarterly a statement of the condition of the work. The Corresponding Secretary shall reside where the Board of Missions is located.

ART. X. The Treasurer shall hold the funds of the Board in safe deposit, which deposit shall be made by her as Treasurer, subject to authenticated drafts. She shall furnish annual and quarterly reports, to be published with those of the Corresponding Secretary. [In. 1886: The Treasurer shall reside where the Board of Missions is located.]

ART. XI. The Recording Secretary shall keep the minutes of all meetings in a permanent record, and obtain the signature of the President as approved.

ART. XII. An auditor shall be elected to audit the accounts of the Society.

ART. XIII. When vacancies occur in the intervals of the annual meetings, the Board shall fill said vacancies until the next annual meeting.

ART. XIV. ["Two of the five" ch. 1886 to "Three of the six"] Managers shall be members of any one of the Auxiliary Societies at the place where the Board of Missions is located, and the remaining three shall represent severally the eastern, the southern, and the western sections of the home field.



## SECTION III.

## CHURCH EXTENSION BOARD.

The work of Church extension shall hereafter be conducted under the following provisions and regulations :

ARTICLE I. There shall be a Board of Church Extension, consisting of a President, Vice-president, Corresponding Secretary, Treasurer, and thirteen Managers, to be elected quadrennially by the General Conference, and to continue in office until their successors are elected and accept. The Bishops shall be *ex officio* members of the Board. The Board shall fill all vacancies that may occur during the intervals of the General Conference.

ART. II. The officers elected by this General Conference shall, as soon as practicable, procure, under general or special law of the State of Kentucky, an incorporation, whereby they and their successors in office, in perpetual succession, shall be made a body corporate under the name of "Board of Church Extension of the Methodist Episcopal Church, South," with power of contracting and being contracted with, suing and being sued, and all other powers deemed necessary for the successful prosecution of the work, not inconsistent with these Articles.

ART. III. The Corresponding Secretary shall conduct the correspondence of the Board, under its direction, and shall be subject to the authority and control of the Board, by whom his salary shall be fixed and paid. He may be a member of any Annual Conference, but shall reside where the Board is located.

ART. IV. The Board shall be located in the city of Louisville, Kentucky, and shall meet at least annually at the time the Board shall determine, and at such other times as the President and the Corresponding Secretary may appoint. Nine shall constitute a quorum at an annual meeting, and seven at a called meeting.

ART. V. The revenues of the Board shall be derived from annual collections in every congregation; from special collections by the Corresponding Secretary, [in 1886: by the Woman's Department of Church Extension,] and by the Bishops; and from gifts, devises, and bequests.

1886.] ART. VI. It shall be lawful for said Board to accept contributions to its funds from any person or persons capable of making the same, subject to annuities payable to the order of the person or persons making such donations; but all amounts so received shall be loaned by said Board on adequate security or securities, and the aggregate amount of annuities that the Board shall assume to pay shall never be allowed to exceed one-half of the annual interest receivable on the loans made by said Board.

1882.] ART. VII. The Board shall have authority to regulate its own proceedings; to determine what amount each Annual Conference shall be asked to raise by collections for the use of

the Board during the ensuing year; to appropriate money to pay incidental expenses; to determine what amount may be donated or loaned to each applicant; and to do such other business as may be legitimate and proper for them to do: *provided, however*, that no money shall be appropriated in the general work for other purposes than the purchase or securing of church-lots and the erection or securing of church-buildings [in. 1886: and parsonages]; and *provided, further*, that the Board shall not involve itself in debt, [in. 1886: except as provided for in Article VI.].

ART. VIII. The Board shall have authority to raise and administer a Loan Fund, which shall be held separate from funds raised for general distribution, and which shall be used only in loans on adequate security, to be determined by the Board; to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to sell and convey the same for the uses and objects herein declared.

ART. IX. All applications for aid shall set forth—

1. A description of the building for which aid is asked.
2. The estimated and probable cost when completed.
3. The amount of cash and reliable subscriptions now on hand.
4. The nature of the title, its validity, whether held in trust for the Methodist Episcopal Church, South.
5. The names of the Board of Trustees.
6. The number of Church-members, Sunday-school children, and population of the place, if within a town or city.
7. Any additional facts that may be required by the Board, or that may be deemed necessary or useful to the Board in making a decision.

ART. X. Each Annual Conference shall organize a Conference Board of Church Extension, which shall be auxiliary to the Parent Board, and shall have charge of all the interests and work of the Church extension within the Conference. The preachers shall take up a collection in every congregation annually for Church extension; and of the funds thus collected, or in any other way coming into the hands of the Annual Conference Boards, fifty per cent. shall be turned over to the General Board to be expended under its direction, but ["devisers" ch. 1886 to "donors"] may give special direction to their contributions.

1886.] ART. XI. The Board of Church Extension shall organize a department, to be known as the Woman's Department of Church Extension, the object of which shall be to collect funds by private efforts, personal solicitations, membership fees, donations, devises, and bequests, for purchasing or securing parsonages. All funds so collected shall be subject to the direction of the General and Local Boards of Church Extension for the object specified.

ART. XII. The officers of the Woman's Department shall be a General Secretary, to be appointed by the General Board, a Secretary and a Treasurer for each Annual Conference, and a Dis-

trict Secretary for each Presiding Elder's District, to be appointed by the respective Conference Boards.

ART. XIII. The General Secretary of the Woman's Department shall conduct the correspondence of that part of the work, and furnish reports thereof to the Secretary of the General Board.

The Secretary of this department for each Annual Conference shall organize Parsonage Societies in the various charges, and shall make reports of the work done in the Conference, both to the General Secretary of this department and to the Secretary of the Conference Board.

The Treasurer of this department, for each Annual Conference, shall receive the funds of the Parsonage Societies within the Conference, of which fifty per cent. shall be turned over to the General Board, and the remaining fifty per cent. to the Conference Board.

The District Secretaries shall aid the Conference Secretary of this department in organizing Parsonage Societies, and shall keep her informed of the work and needs within their respective Districts.

Donors to the funds of this department may give direction to their special contributions.

1882.] ART. XIV. It shall be the duty of the Presiding Elders to bring the subject of Church Extension prominently before the District and Quarterly Conferences, and to see to it that the most efficient plans are adopted for raising the amounts apportioned to the charge, and the Bishops shall call for a report of the Annual Conference Board in the regular order of Conference proceedings, and direct attention to the subject.

## CHAPTER XII.

### 1870.] CHURCHES AND CHURCH PROPERTY.

#### SECTION I.

1844.] OF BUILDING [IN. 1854, OM. 1870: AND SECURING] CHURCHES,  
[OM. 1854: AND THE ORDER TO BE OBSERVED THEREIN].

*Question.* Is any thing advisable in regard to building [in. 1870: Churches]?

*Ans. 1.* Let all our churches be [om. 1870: built] plain and decent, and with free seats, [in. 1870: as far as practicable]; [om. 1870: but not more expensive than is absolutely unavoidable;] [om. 1853: otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too].

*Ans. 2.* In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured [om. 1878: or subscribed] before any such building shall be commenced: [in. 1878: *provided, however,* that no house of worship shall be built unless the authority of the Quarterly Conference shall first have been obtained].

*Ans. 3.* In all cases where debts for building houses of worship have been or may be incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to, all agents who shall travel abroad beyond their own circuits or Districts, for the collection of funds for the discharge of such debts, except in such peculiar cases as may be approved by an Annual Conference [om. 1870: or such agents as may be appointed by their authority].

*Ans. 4.* In future we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance that the trustees of said house shall at all times permit such ministers and preachers, belonging to the Methodist Episcopal Church, [in. 1846: South,] as shall from time to time be duly authorized by the General Conference [om. 1870: of the ministers] of our Church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the discipline of the Church, and to ad-

minister the sacraments therein, according to the true meaning and purport of our deed of settlement.

## SECTION II.

### 1854.] OF [in. 1870: BUILDING] PARSONAGES.

**1844.] Question.** What advice or direction ["shall be" ch. 1870 to "is"] given concerning the building [om. 1870: or renting] of dwelling-houses for the use of [om. 1886: the] married traveling preachers?

*Ans. 1.* It is recommended [om. 1854: by the General Conference] [om. 1870: to the traveling preachers] to [om. 1870: advise] our friends, in general, to purchase a lot of ground in each ["circuit" ch. 1870 to "pastoral charge"], and to build a preacher's house thereon, and to furnish it with at least heavy furniture, and to settle the same on trustees appointed by the Quarterly [om. 1854: meeting] Conference, according to ["the" ch. 1870 to "our"] deed of settlement [om. 1870: published in our form of Discipline].

The General Conference recommend to all the circuits, in cases [1870. where they are not able to comply with the above request, to rent a house for the married preacher and his family (when such are stationed upon their circuits respectively), and that the Annual Conferences do assist to make up the rents of such houses as far as they can, when the circuit cannot do it.

*Ans. 2.* It shall be the duty of the Presiding Elders and preachers to use their influence to carry [in. 1886: into effect] the above rules respecting building [om. 1870: and renting] houses, for the accommodation of preachers and their families [om. 1886: into effect]. In order to do this, each Quarterly [om. 1854: meeting] Conference shall appoint a committee (unless other measures have been adopted), who, with the advice and aid of the preachers and Presiding ["Elders" ch. 1870 to "Elder"], shall devise such means as may seem fit to raise ["moneys" ch. 1870 to "money"] for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

Those preachers who refuse to occupy the houses which may be provided for them on the stations and circuits where they are from time to time appointed, shall be allowed nothing for house-rent, nor receive any thing more than quarterage for themselves, their wives and children, and their traveling expenses. Nevertheless, this rule shall not apply to those preachers whose families are either established within the bounds of their circuits, or are so situated that, in the judgment of the stewards or the above-mentioned committee, it is not necessary, for the benefit of the circuit, to remove them.

## SECTION III.

### 1870.] OF SECURING CHURCHES AND PARSONAGES.

**1844.] Ques. 1.** What shall be done for the security of our preaching-houses, [in. 1870: and parsonages, and other Church property,] and the premises belonging thereto?



Let the following plan of a deed of settlement be brought into effect in all possible cases, and as far as the laws of the States respectively will admit of it. But each Annual Conference is authorized to make such modification in the deeds as they may find the different States and Territories require, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, [in. 1846: South.] according to the true intent and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding.

THIS INDENTURE, made this — day of —, in the year of our Lord one thousand — hundred and —, between — of the — in the State of — (if the grantor be married, insert the name of his wife) of the one part, and — trustees, in trust for the uses and purposes hereinafter mentioned, all of the — in the State of — aforesaid, of the other part, WITNESSETH, that the said — (if married, insert the name of his wife) for and in consideration of the sum of — specie, to — in hand paid, at and upon the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, hath (or have) given, granted, bargained, sold, released, confirmed, and conveyed, and by these presents doth (or do) give, grant, bargain, sell, release, confirm, and convey unto them, the said — and their successors (trustees in trust for the uses and purposes hereinafter mentioned and declared), all the estate, right, title, interest, property, claim, and demand whatsoever, either in law or equity, which he the said — (if married, here insert the name of his wife) hath (or have) in, to, or upon all and singular a certain lot, or piece of land, situate, lying, and being in the — and State aforesaid, bounded and butted as follows, to-wit, (here insert the several courses and distances of the land to the place of beginning,) containing and laid out for — acres of land, together with all and singular the houses, woods, waters, ways, privileges and appurtenances thereto belonging, or in any wise pertaining: TO HAVE AND TO HOLD all and singular the above-mentioned and described lot or piece of land, situate, lying, and being as aforesaid, together with all and singular the houses, woods, waters, ways, and privileges thereto belonging, or in any wise appertaining unto them the said — and their successors in office forever in trust, that they shall erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church, [in 1846: South.] according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said Church at their General Conferences: and in further trust and confidence that they shall at all times, forever hereafter, permit such ministers and preachers belonging to the said Church, as shall from time to time be duly authorized by the General Conferences of the ministers and preachers of the said Methodist Episcopal Church, [in. 1846: South.] or by the Annual Conferences authorized by the said General Conference, to preach and expound God's holy word therein. And the said — doth by these presents warrant and forever defend all and singular the before mentioned and described lot or piece of land, with the appurtenances thereto belonging, unto them the said — and their successors, chosen and appointed as aforesaid, from the claim or claims of him the said —, his heirs and assigns, and from the claim or claims of all persons whatever. In testimony whereof the said — (if married, insert the name of his wife) have hereto set their hands and seals, the day and year aforesaid.

Sealed and delivered in the presence of us: }  
[Two witnesses.] }

Grantor's (L. S.)  
His wife's (L. S.)

Received the day of the date of the above }  
written indenture the consideration }  
therein mentioned in full. }  
[Witness.]

Grantor's (L. S.)\*  
— County, ss.

BE IT REMEMBERED, that on the — day of —, in the year of our

\* This form of deed contained several provisions concerning trustees, which are retained in the Discipline, and in 1854 were formed into a separate Section—XVII., Chapter III.

Lord one thousand —, personally appeared before me, one of the justices of the peace, in and for the county of —, and State of —, the within-named —, the grantor (if married, insert the name of his wife), acknowledged the within deed of trust to be their act and deed, for the uses and purposes therein mentioned and declared; and she the said —, wife of the said —, being separate and apart from her said husband, by me examined, declared that she made the same acknowledgment freely, and with her own consent, without being induced thereto through fear or threats of her said husband. In testimony whereof I have hereto set my hand and seal the day and year first above written.

[Here the justice's name.]

(L. S.)

**1870.]** *Ans. 1.* Each Annual Conference is authorized to make such modification in the deeds as they may find the different usages and customs of law require in the different States and Territories, so as to secure the property firmly by deed, and permanently in *fee-simple*, to the Methodist Episcopal Church, South; but in all conveyances of ground for the building of houses of worship, or upon which they may have been already built, let the following clause be inserted at the proper place: "In trust, that said premises shall be used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church, South; subject to the discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds the said premises are situate."

*Ans. 2.* Likewise, in all conveyances of ground for the building of dwelling-houses for the use of the preachers, or upon which they may have been already built, let the following clause be inserted at the proper place: "In trust, that said premises shall be held, kept, maintained, and disposed of, as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church, South, who may from time to time be appointed in said place; subject to the usage and discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situate."

#### SECTION IV.

##### OF THE DIVISION, TRANSFER, OR SALE OF CHURCH PROPERTY.

**1854.]** When any ["station or circuit" ch. 1853 to "circuit, station, or mission"] shall be divided into two or more charges, each separate charge may constitute a new Board [in. 1853: or Boards] of Trustees [om. 1870: as provided for above]; and the Church property held by the trustees of the original charge shall be conveyed to the new boards thus created, and the former board [in. 1853: or boards] shall be freed from all pecuniary liabilities, such being transferred to the new boards respectively. [In. 1836: And when any division is made of a circuit, station, or District having parsonage property, in order to adjust the rights and equities

of the subdivisions of any such charge in such parsonage property, the Quarterly Conferences of the respective subdivisions may each select an arbitrator, and those arbitrators an umpire, who together shall constitute a board of reference, to which shall be referred the question of adjusting the rights of the respective parties interested in such parsonage property; and the decision of the board of reference in any such case shall be acquiesced in and carried into effect by the parties concerned.]

The trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell any church or parsonage property, which has gone out of use, or should be removed to another place, the proceeds of which shall be invested in other church property, under the direction of the Quarterly Conference.

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## SECTION V.

### 1878.] ON CREATING LIENS UPON CHURCH PROPERTY.

1844.] [In. 1878: No person or persons or Board of Trustees shall have authority to make or create any mortgage, or other contract lien, upon Church property.] *Provided, nevertheless,* that if the said trustees, or any of them, or their successors, have advanced or shall advance any sum or sums of money, or are or shall be responsible for any sum or sums of money on account of ["the said premises" ch. 1858 to "Church property"]; and they, the said trustees or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said ["premises" ch. 1858 to "property"], or by selling the said ["premises" ch. 1858 to "property"], after notice is given to the ["pastor or preacher who has the oversight of the congregation attending divine service on the said premises" ch. 1858 to "preacher in charge or the Presiding Elder of the District"], if the money due be not paid to the said trustees, or their successors, within one year after such notice has been given; and if such sale take place, the said trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall ["deposit" ch. 1858 to "pay over"] the remainder of the money produced by the said sale ["in the hands of" ch. 1858 to "to"] the steward or stewards of the ["society belonging to or attending divine service on the said premises" ch. 1858 to "circuit, station, or mission"]; which surplus of the produce of ["such" ch. 1858 to "said"] sale ["so deposited in the hands of the said steward or stewards shall be at the disposal of the next Annual Conference authorized as aforesaid" ch. 1858 to "shall be forwarded by the said steward or stewards to the Quarterly Conference within whose bounds it is situated, at its next session"]; which said ["Annual" ch. 1858 to "Quarterly"] Conference shall dispose of the said money, ["according to the best of their judgment for the use of the said society" ch.

1858 to "by a vote of the majority, for the use of said circuit, station, or mission"].

**1886.]** *Provided, further,* that the Board of Trustees of any Church may, by the consent and authority of its Quarterly Conference, borrow money from the Board of Church Extension for the purpose of purchasing or securing church lots, or the erection or securing of church buildings; and the said trustees, or a majority of them, are authorized to secure the sum so borrowed by a mortgage on such property. In the event of a sale under said mortgage, the surplus money arising therefrom shall be disposed of as hereinbefore provided.

## CHAPTER XIII.

1854.] ["DEVISES BY WILL AND DEEDS OF GIFT" CH. 1870 TO  
"DEVISES AND GIFTS."]

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### SECTION I.

1870.] OF DEVISES BY WILL OR DONATIONS.

1854.] All persons wishing to make donations or devise by will any thing for the Publishing House, [om. 1858: the missionary work,] an Annual Conference, or for the uses and purposes of the Methodist Episcopal Church, South, are requested to adopt the following form of legal conveyance:

#### (1) *Form of a Devise by Will.*

In the name of God—Amen.

I [A. B.], being of sound mind and memory, do constitute this my last will and testament:

Item 1. I give and devise the following [here describe the property] to "———, ["Agents" ch. 1858 to "Agent"] of the Publishing House of the Methodist Episcopal Church, South," [in. 1874: and to his successors in office,] and its use to be controlled by said ["Agents" ch. 1858 to "Agent"] for the use and benefit of [here state the benevolent object or purpose to which you wish the ("Agents" ch. 1858 to "Agent") to apply your property], to be thus applied by said ["Agents" ch. 1858 to "Agent"], under the direction of the General Conference of the Methodist Episcopal Church, South; making only such disposition of said property as the General Conference shall judge best calculated to promote the objects of this bequest, as herein stated.

I hereby appoint [insert the name or names] the executors of this my last will and testament. In witness whereof I have hereunto set my hand and seal this ——— day of ———, 18—. In the presence of ———.

Witnesses. }  
[Let there be three.] }

[SEAL.]

#### (2) *Form of a Deed of Gift.*

State of ———, }  
——— County. }

Know all men by these presents, that I [write name], for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to promote his heritage on earth, do give and grant, and by these presents convey unto "———, ['Agents' ch. 1858 to 'Agent'] of the Publishing House of the Methodist



Episcopal Church, South," [in. 1874: and to his successors in office,] for the use and benefit of [state the particular object for which the gift is made], to be applied by said ["Agents" ch. 1858 to "Agent"] to the ["objects" ch. 1858 to "object"] herein stated, under the direction of the General Conference of the Methodist Episcopal Church, South. And the said ["Agents are" ch. 1858 to "Agent is"] to have and to hold the property aforesaid, for the use aforesaid, free from the claim or claims of myself, my heirs, my executors or administrators, and from the claim of all others whatsoever.

In witness whereof, I have hereunto set my hand and seal, this \_\_\_\_\_ day of \_\_\_\_\_, 18—. In presence of \_\_\_\_\_.

Witnesses. }

[Let three sign.] }

[SEAL.]

**1882.]** All bequests or devises made to the missionary work of the Church should be made to the Board of Missions of the Methodist Episcopal Church, South, a corporation duly incorporated under the laws of the State of Tennessee.

## SECTION II.

### **1870.] GENERAL DIRECTIONS CONCERNING BEQUESTS.**

**1854.]** If any funds are received by our ["Agents" ch. 1858 to "Agent"] under the above or any other form of bequest, for any of the purposes herein specified, ["they" ch. 1858 to "he"] shall dispose of them as follows: If the bequest be made to ["them" ch. 1858 to "him"] for the "Publishing House," ["they" ch. 1858 to "he"] shall use it as other funds held by ["them as Agents" ch. 1858 to "him as Agent"]; if for our missionary work, ["they" ch. 1858 to "he"] shall pay it over to the Treasurer of [in. 1886, om. 1870: one of] the Missionary ["Society" ch. 1866 to "Boards," ch. 1870 to "Board"] of our Church; if for an Annual Conference, ["they" ch. 1858 to "he"] shall pay it to any agent duly authorized to receive it; and if for the uses and purposes of the Methodist Episcopal Church, [in. 1866: South,\*] without specifying any more particular use, ["they" ch. 1858 to "he"] shall retain it until the General Conference next ensuing, and report it to that body, subject to their order.

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\* By misprint this was omitted until 1866.

## CHAPTER XIV.

### THE RITUAL.\*

#### SECTION I.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER [om. by W. : OR HOLY COMMUNION].

**E. R.]** So many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before.

And if any of these be an open and notorious evil-doer, or have done any wrong to his neighbors by word or deed, so that the congregation be thereby offended, the curate, having knowledge thereof, shall call him and advertise him that in any wise he presume not to come to the Lord's table until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lord's table until he know them to be reconciled. And if one of the parties so at variance be content to forgive, from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice, the minister in that case ought to admit the penitent person to the holy communion, and not him that is obstinate. Provided that any minister so repelling any, as is specified in this or the next precedent paragraph of this rubric, shall be obliged to give an account of the same to the Ordinary, within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the canon.

The table at the communion time, having a fair, white [om. by W. : linen] cloth upon it, shall stand [om. by W. : in the body of the church or in the chancel], ["where morning and evening prayers are appointed to be said" ch. 1786 to "in some convenient place"]. And the ["priest" ch. by W. to "elder"] standing at [om. by W. : the north side of] the table, shall say the Lord's Prayer, with the collect† following, the people kneeling.

Then shall the ["priest" ch. by W. to "elder"], turning to the people, rehearse distinctly all the Ten Commandments; and the people, still kneeling, shall after every commandment ask God's mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:

*Minister.* God spake these words, and said: I am the Lord thy God: Thou shalt have none other gods but me.

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\*The following forms, except Sections IV., VII., and VIII., were abridged by Mr. Wesley from the Ritual of the Church of England, and printed in the Sunday service which he prepared for the use of the Methodists in America in 1784. These forms are here compared with those contained in the English service. What was omitted, inserted, or changed by Mr. Wesley is indicated by the letter **W.** on the right and left of the page, and in brackets—[ **J.** What has since been omitted, inserted, or changed, is indicated by the *dates* on the right and left of the page and in brackets. The letters **E. R.** stand for *English Ritual*, and represent the matter in those forms which was contained in the English service.

† In 1792 the Lord's Prayer was omitted here, and the collect, beginning

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbor.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbor's house, thou

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"Almighty God, unto whom all hearts be open," etc., was transferred to the place it now occupies.

shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow one of these two collects for the king, the priest standing, as before, and saying:

*Let us pray.*

Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the heart of thy chosen servant GEORGE, our king and governor, that he (knowing whose minister he is) may above all things seek thy honor and glory; and that we and all his subjects, duly considering whose authority he hath) may faithfully serve, honor, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

[“Or” ch. by *W.* to “Then shall follow this collect.”] 1792.

*Let us pray.*

Almighty and everlasting God, we are taught by thy holy word that the hearts of [“kings” ch. by *W.* to “the (‘princes’ ch. 1786 to ‘rulers’) of the earth”] are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; we humbly beseech thee so to dispose and govern the [“heart of GEORGE thy servant our king and governor” ch. by *W.* to “hearts of the (om. 1786: Supreme) Rulers of the United States, our governors”] that in all [“his” ch. by *W.* to “their”] thoughts, words, and works [“he” ch. by *W.* to “they”] may ever seek thy honor and glory, and study to preserve thy people committed to [“his” ch. by *W.* to “their”] charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son’s sake, Jesus Christ, our Lord. *Amen.*

Then shall be said the collect of the day. And immediately after the collect, the [“priest” ch. by *W.* to “elder”] shall read the epistle, saying:

The epistle (or The portion of Scripture appointed for the epistle) is written in the ——— chapter of ———, beginning at the ——— verse.

And the epistle ended, he shall say:

Here endeth the epistle.

Then shall he read the gospel (the people all standing up), saying:

The holy gospel is written in the ——— chapter of ———, beginning at the ——— verse.

And the gospel ended, shall be sung or said the creed following. [Om. by *W.* ing, the people still standing as before:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God; begotten, not made, being of one substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary; and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he arose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the prophets. And I believe one Catholic and apostolic Church; I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. *Amen.*

Then the curate shall declare unto the people what holy-days or fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the communion; and the bans of matrimony published; and briefs, citations, and excommunications read. And nothing shall be proclaimed or published in the church during the time of divine service but by the minister; nor by him any thing but what is prescribed in the rules of this book, or enjoined by the king or by the Ordinary of the place.

[Om. 1792: Then shall follow the sermon] or one of the homilies already set forth, or hereafter to be set forth by authority. Then shall the priest return to the Lord's table and begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion:

[In. by W.: ("Then shall the elder say" ch. 1854 to "The elder shall read") one or more of these sentences,] [in. 1854: during the reading of which the stewards shall take up the collection for the poor:]

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do



ye even so to them ; for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke xix. 8.

He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give ; not grudgingly, or of necessity ; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world, that they be ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17-19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate forget not : for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? 1 John iii. 17.

He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again. Prov. xix. 17.

Blessed is he that considereth the poor : the Lord will deliver him in time of trouble. Ps. xli. 1.

Give alms of thy goods, and never turn thy face [Om. by **W**, from any poor man, and the face of the Lord shall not be turned away from thee. Tobit iv. 7.

Be merciful after thy power. If thou hast much, give [1786. plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv. 8, 9.

Who goeth a warfare any time at his own charges? [1792. who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock. 1 Cor. ix. 7.

If we have sown unto you spiritual things, *is it a great thing if we shall reap your carnal things?* 1 Cor. ix. 11.

Do ye not know that they who minister about holy things live of the sacrifice? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Cor. ix. 13, 14.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

While these sentences are in reading, ["the deacons, Church-wardens, or other fit persons" ch. by W. to "some fit persons"] appointed for that purpose shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided [om. by W.: by the parish] for that purpose, and [om. by W.: reverently] bring it to the ["priest" ch. by W. to "elder"], who shall [om. by W.: humbly present and] place it upon the [om. by W.: holy] table. And when there is a communion the priest shall then place [Om. by W. upon the table so much bread and wine as he shall think sufficient. After which done, the ["priest" ch. by W. to "elder"] shall [1792. say:

Almighty and everlasting God, who by the holy apostle hast taught us to make prayers and supplications and to give thanks for all men, we humbly beseech thee most mercifully [to accept our alms and oblations and\*] to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all those who do confess thy holy name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee, also, so to direct, save and defend all Christian [om. 1786: kings, princes, and] governors; and especially thy ["servant GEORGE, our king," ch. by W. to "servants, the (om. 1786: supreme) rulers of these United States"]; that under ["him" ch. by W. to "them"] we may be godly and quietly governed; and grant unto [om. by W.: his whole council and to] all that are put in authority under ["him" ch. by W. to "them"] that they may truly and indifferently administer justice, to the punishment of wickedness and vice and the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all ["bish-

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\* If there be no alms or oblations, then shall the words "to accept our alms and oblations" be left out.

ops and curates" ch. by W. to "the ministers of thy gospel"], that they may both by their life and doctrine set forth thy true and lively word and rightly and duly administer the holy sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

When the minister giveth warning for the celebration of the [Om. by W. holy communion (which he shall always do upon the Sunday or some holy-day immediately preceding) after sermon or homily ended, he shall read the exhortation following:

Dearly beloved, on ——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable sacrament of the body and blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily, my duty is to exhort you in the mean season to consider the dignity of that holy mystery and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly and after the manner of dissemblers with God); but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy table.

The way and means thereto is: First to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offenses to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any

other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offenses at God's hand. for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, a hinderer or slanderer of his word, an adulterer, or be in malice or envy or any other grievous crime, repent ye of your sins, or else come not to that holy table; lest after the taking of that holy sacrament the devil enter into you, as he entered into Judas, and fill you full of iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me or to some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness.

Or in case he shall see the people negligent to come to the holy communion, instead of the former he shall use this exhortation:

Dearly beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper, unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore, then, do ye not repent and amend? When God calleth you are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the gospel because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine office, I bid you in the name



of God, I call you in Christ's behalf, I exhort you as ye love your own salvation, that ye will be partakers of this holy communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation, so it is your duty to receive the communion in remembrance of the sacrifice of his death, as he himself hath commanded ; which if ye shall neglect to do, consider how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye willfully abstain from the Lord's table and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind : for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation :

Dearly beloved in the Lord, ye who mind to come to the holy communion of the body and blood of our Saviour Christ must consider how Saint Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread and drink of that cup. For as the benefit is great if with a true penitent heart and lively faith we receive that holy sacrament (for then we spiritually eat the flesh of Christ and drink his blood, then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us) so is the danger great if we receive the same unworthily. For then we are guilty of the body and blood of our Saviour ; we eat and drink our own damnation, not considering the Lord's body ; we kindle God's wrath against us ; we provoke him to plague us with divers diseases and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent ye truly for your sins past ; have a lively and steadfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us ; he hath instituted and ordained holy mysteries, as pledges of his love and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father and



Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

[“Then shall the (‘priest’ ch. by **W.** to ‘elder’) say to them that come to receive the holy communion” ch. 1792 to “After which done the elder shall say,” ch. 1870 to “Then shall the elder read this invitation”:]

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made [in. by **W.**: by the minister], in the name of all those who are minded to receive the holy communion [om. by **W.** by one of the ministers], both he and all the people kneeling humbly upon their knees, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us. [Om. by **W.**: The burden of them is intolerable.] Have mercy upon us, have mercy upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

[“Then shall the priest (or the bishop being present) stand up, and, turning himself to the people, pronounce this absolution” ch. by **W.** to “Then shall the elder say”:]

[In. by **W.**: O] Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to [“him” ch. by **W.** to “thee”]: have mercy

upon ["you" ch. by W. to "us"]; pardon and deliver ["you" ch. by W. to "us"] from all ["your" ch. by W. to "our"] sins, confirm and strengthen ["you" ch. by W. to "us"] in all goodness, and bring ["you" ch. by W. to "us"] to everlasting life, through Jesus Christ our Lord. *Amen.*

Then shall the ["priest" ch. by W. to "elder"] say: [1792.

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him:

Come unto me, all ye that travail and are heavy laden, and I will refresh you. Matt. xi. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. John iii. 16.

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins. 1 John ii. 1. 2.

After which the ["priest" ch. by W. to "elder"] shall proceed, saying:

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

### *The Collect.\**

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

["Then shall the priest turn to the Lord's table and say" ch. by W. to "Then shall the elder say":]

It is very meet, right, and our bounden duty, that we

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\* In the English form, and also in that prepared by Mr. Wesley, the service was opened with the Lord's Prayer, which was followed by the collect. In 1792 the collect was transferred to this place.

should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here shall follow the proper preface, according to the time, [Om. by W. if there be any specially appointed, or else immediately shall follow:

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

## PROPER PREFACES.

[1792.]

*Upon Christmas-day.*

Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with angels, etc.

*Upon Easter-day.*

But chiefly are we bound to praise thee for the glorious resurrection of our Son Jesus Christ, our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with angels, etc.

*Upon Ascension-day.*

Through thy most dearly beloved Son Jesus Christ our Lord, who, after his most glorious resurrection, manifestly appeared to all his apostles, and in their sight ascended up into heaven to prepare a place for us, that where he is thither we might also ascend, and reign with him in glory. Therefore with angels, etc.

*Upon Whitsunday.*

Through Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them and to lead them to all truth; giving them both the gift of divers languages and also boldness, with fervent zeal constantly to preach the gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee and of thy Son Jesus Christ. Therefore with angels, etc.

*Upon the Feast of Trinity.*

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, etc.

After each of which prefaces shall immediately be [om. by *W.*: sung or] said:

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the ["priest" ch. by *W.* to "elder"] [om. 1792: kneeling down at the (om. by *W.*: Lord's) table] say, [om. 1792: in the name of all them that shall receive the communion this prayer following, (in. by *W.*: the people also kneeling)]:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful [in. 1792: souls and] bodies may be made clear by his ["body" ch. 1792 to "death"], and [om. 1792: our souls] washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

["When the priest" ch. by *W.* to "Then the elder,"] [om. by *W.*: standing before the table, hath so ordered the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he] shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech

thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed took bread;<sup>1</sup> and when he had given thanks, he brake it,<sup>2</sup> and gave it to his disciples, saying, Take, eat; this<sup>3</sup> is my body which is given for you: do this in remembrance of me. Likewise after supper he took<sup>4</sup> the cup: and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this<sup>5</sup> is my blood of the New Testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

[Re-in. —, om. 1854: 1. Here the elder is to take the plate of bread into his hands. 2. And here he is to break the bread. 3. And here he is to lay his hands upon all the bread. 4. Here he is to take the cup into his hands. 5. And here to lay his hand upon all the vessels which contain the wine.]\*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the ["bishops, priests, and deacons" ch. by W. to "other ministers"] in like manner, if any be present [om. 1870: and after that to the people also, in order, into their (om. 1792: own) hands. (Om. 1858: And) When ("he" ch. 1858 to "the minister") delivereth the bread (om. 1792: to any one) he shall say:] Then shall ["the priest" ch. by W. to "he"] say the Lord's Prayer,† the people still kneeling and repeating after him every petition:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*‡

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\* These directions were contained in the English service, but were omitted by Mr. Wesley. They were re-inserted here probably in 1792, and left out in 1854.

† In the order prepared by Mr. Wesley the Lord's Prayer was said at the beginning of the service, and also immediately after the people had received the bread and wine; but in 1792 it was omitted from the first place, and in 1870 was transferred from the latter place to this.

‡ In the English service this prayer is said after the people have all communicated.



1870.] Then a hymn may be sung, and the communicants shall be invited to the table. The minister shall deliver both kinds to the people into their hands. When he delivereth the bread, he shall say:

**E. R.]** The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy* ["body and soul" ch. 1792 to "*soul and body*"] unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy heart* by faith and thanksgiving.\*

And the minister that delivereth the cup [om. 1792: to any one] shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul and body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.\*

When all have communicated the minister shall return to the Lord's table, and [om. by **W.**: reverently] place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

[“After (in. by **W.**: which) shall be said” ch. 1870 to “The minister may then say”] as followeth:

O Lord and Heavenly Father, we *thy* humble servants [om. by **W.**: entirely] desire *thy* fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of *thy* Son Jesus Christ, and through faith in his blood, we and *thy* whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with *thy* grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with

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\*In 1792 the words “*thee*,” “*thy soul*,” “*body*,” and “*thy heart*” were printed in italics (as they have been ever since), indicating that if there be more than one communicant the plural form should be used.

whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this:

[*Om.* by *W.*

Almighty and ever living God, we most heartily thank thee for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ; and dost assure us thereby of thy favor and goodness toward us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Then ["shall" ch. 1870 to "may"] be said [*om.* by *W.*; or sung]:

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord the only begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the ["priest, or Bishop if he be present, shall let them" ch. by *W.* to "elder, if he see it expedient, may put up an extemporaneous prayer; and afterward shall let the people"] depart with this blessing:

[*In.* by *W.*: May] the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the

Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

**1792.]** If the elder be straitened for time, he may omit any part of the service except the prayer of consecration.

**E. R.]** If the consecrated bread or wine be all spent before all have communicated, the [in. by **W.**: elder may consecrate more by repeating the prayer of consecration]. [Om. by **W.**: Priest is to consecrate more, according to the form before prescribed, beginning at "Our Saviour Christ in the same night," etc., for the blessing of the bread; and at "Likewise after supper," etc., for the blessing of the cup.]

**1784.]** ["Let it be recommended to the people to receive it kneeling, but let them at the same time be informed that they may receive it either standing or sitting" ch. 1787 to "Let those who choose receive it kneeling, and let those who do not, either standing or sitting," ch. 1792 to "Let those who have scruples concerning the receiving of the communion kneeling be permitted to receive it either standing or sitting;"] [in. 1792: but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.]\*

**E. R.]** Collects to be said after the offertory, when there {Om. by **W.** is no communion, every such day one or more; and the same may be said, also, as often as occasion shall serve, after the collects either of morning or evening prayer, communion, or litany, by the discretion of the minister:

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy name; through Jesus Christ our Lord. *Amen.*

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\*These provisions originally belonged to the section on "The Lord's Supper," as answers to the question, "Are there any directions to be given concerning the administration of the Lord's Supper?" They were inserted here as rubric in 1858. In 1854 the following, which was also a part of this section, was omitted, viz.: Let no person that is not a member of our Church be admitted to the communion without examination, and some token given by an elder or deacon.

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of those who ask in thy Son's name, we beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will may effectually be obtained, to the relief of our necessities and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

Upon the Sundays and other holy-days (if there be no communion) shall be said all that is appointed at the communion, until the end of the general prayer (For the whole state of Christ's Church militant here in earth), together with one or more of these collects, last before rehearsed, concluding with the blessing.

And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the priest, according to his discretion.

And if there be not above twenty persons in the parish, of discretion, to receive the communion; yet there shall be no communion, except four (or three at the least) communicate with the priest.

And in cathedral and collegiate Churches and colleges, where there are many priests and deacons, they shall all receive the communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.

And if any of the bread and wine remain unconsecrated, the curate shall have it to his own use; but if any remain of that which was consecrated it shall not be carried out of the Church, but the priest and such other of the communicants as he shall then call unto him shall, immediately after the blessing, reverently eat and drink the same.

The bread and wine for the communion shall be provided by the curate and the church wardens, at the charge of the parish.

And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly, at Easter, every parishioner shall reckon with the parish, vicar, or curate, or his or their deputy or deputies, and pay to them or him all ecclesiastical duties accustomably due then and at that time to be paid.

After the divine service is ended the money given at the offertory shall be disposed of to such pious and charitable uses as the minister and Church warden shall think fit: wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas it is ordained in this office for the administration of the Lord's Supper that the communicants should receive the same kneeling (which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the



holy communion, as might otherwise ensue); yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared that thereby no adoration is intended or ought to be done, either unto the sacramental bread and wine thereby bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry to be abhorred by all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one.

## SECTION II.

### E. R.] THE MINISTRATION OF [om. by W.: PUBLIC] BAPTISM TO INFANTS [om. by W.: TO BE USED IN THE CHURCH].

The people are to be admonished that it is most convenient [Om. by W. that baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in baptism. For which cause also it is expedient that baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

And note that there shall be for every male child to be baptized two god-fathers and one god-mother; and for every female one god-father and two god-mothers.

When there are children to be baptized, the parents shall give knowledge thereof over night or in the morning before the beginning of morning prayer to the curate. And then the god-fathers and god-mothers and the people with the children must be ready at the font, either immediately after the last lesson at morning prayer or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint.

[“And the priest” ch. by W. to “The minister”], [om. 1854, re-in. 1870: coming to the font, which is [om. by W.: then] to be filled, with pure water], [om. by W.: and standing there] shall [“say” ch. 1792 to “use the following or some other (‘exhortation suitable to this sacred office’ ch. 1854 to ‘suitable exhortation’”)]]:

[Om. by W.: Hath this child been already baptized, or no? If they answer, No, then shall the priest proceed as followeth:]

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, [“None can enter into the kingdom of God except he be regenerate and born anew of water and of the Holy Ghost” ch. 1854 to “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”]: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous [“mercy” ch. 1886 to “goodness”] he will grant to *this child*, [in. 1886: now to be baptized with water,] that [om. 1854: thing] which by nature *he* cannot



have: that *he* may be baptized with [om. 1886: water and] the Holy Ghost, [om. 1886: and] received into Christ's holy Church, and be made a *lively member* of the same.

Then shall the ["priest" ch. by W. to "minister"] say:

*Let us pray.*

Almighty and everlasting God, [om. 1870: who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism,] [om. 1854: and by the baptism of thy well-beloved Son Jesus Christ in the River Jordan, didst sanctify water ("to the mystical washing away of sin" ch. 1786 to "for the holy sacrament,")] we beseech thee for thine infinite mercies, that thou wilt [om. by W.: mercifully] look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he* being ["delivered from thy wrath" ch. 1886 to "saved by thy grace"], may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in ["charity" ch. 1792 to "love"], may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

Almighty and immortal God, the aid of all that need, [1786. the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: We call upon thee for *this infant*, that *he*, coming to thy holy baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek find; open the gate unto us who knock, that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have

victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be indued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.\**

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation; [om. 1786: sanctify this water to the mystical washing away of sin,] and grant that *this child* now to be baptized [om. by W.: therein] may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up, and the ["priest" ch. by W. to "minister"] shall say:

*Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse:*

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.†

After the Gospel is read, the minister shall make this brief [Om. by W. exhortation upon the words of the Gospel:

Beloved, ye hear in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he

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\*In the English service these petitions follow directly after the vows made by the god-fathers and god-mothers, which see.

†In the English service this immediately follows the prayer beginning, "Almighty, immortal God," etc.

exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favorably receive *this present infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father toward *this infant* declared by his Son Jesus Christ; and nothing doubting that he favorably alloweth this charitable work of ours in bringing *this infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say—

Almighty and everlasting God, heavenly Father, we [1786. give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Then, all standing up, the priest shall speak unto the god- [Om. by W. fathers and godmothers on this wise:

Dearly beloved, ye have brought *this child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard, also, that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *this infant* must also faithfully, for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

*I demand, therefore—*

Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

*Ans.* I renounce them all.

*Minister.* Dost thou believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was

crucified, dead, and buried? that he went down into hell, and also did rise again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

*Ans.* All this I steadfastly believe.

*Minister.* Wilt thou be baptized in this faith?

*Ans.* That is my desire.

*Minister.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Ans.* I will.

**1866.]** The minister, addressing the parents or others presenting the child, shall say:

In causing *this child* to be brought by baptism into the Church of Christ, it is your duty to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that *he* may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of *his* life.

**E. R.]** ["Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers" ch. by **W.** to "Then the minister shall take the child into his hands (in. 1866: if convenient), and say to the friends of the child":]

Name this child.

And then, naming it after them [om. by **W.**: if they shall certify that the child may well endure it,] he shall [om. 1792: dip it in the water (om. by **W.**: discreetly and warily) (in. 1786: or pour water upon it), or sprinkle it therewith] [in. 1792: sprinkle or pour water upon it (or, if desired, immerse it in water)], saying:

*N.*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

But if they certify that the child is weak, it shall suffice to [Om. by **W.** pour water upon it, saying the aforesaid words.

Then the priest shall say:

We receive this child into the congregation of Christ's flock,\*

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Here the priest shall make a cross upon the child's forehead.

and do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen*.\*

Then shall the ["priest" ch. by **W.** to "minister"] say: [1792.

Seeing now, dearly beloved brethren, that *this child* is [om. by **W.**: regenerate and] grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his life* according to this beginning.

["Then shall be said, all kneeling," ch. 1866 to "The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer:"]

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen*.

[In. 1786, om. 1792: The minister, if he see it expedient, may conclude with a prayer *ex tempore*.] [In. 1792, om. 1866: Then shall the minister conclude with extemporary prayer.]

Then shall the ["priest" ch. by **W.** to "minister"] say: [1792.

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant that *he*, being dead unto sin and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen*.

Then, all standing up, the priest shall say to the godfathers [Om. by **W.** and godmothers this exhortation following:

Forasmuch as *this child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him, ye must remember that it is your parts and duties to

\*Both Emory and Sherman erroneously state that this form (belonging to the English service) was retained by Mr. Wesley, and omitted in 1792.



see that *this infant* be taught, as soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this child may be virtuously brought up to lead a godly and a Christian life, remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add and say:

Ye are to take care that *this child* be brought to the bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

It is certain by God's word that the children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the cross in baptism, the true explication thereof and the just reason of the retaining of it may be seen in the xxxth Canon, first published in the year MDCIV.

### SECTION III.

**E. R.] THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS** [om. by W.: AND ABLE TO ANSWER FOR THEMSELVES].

When any such persons as are of riper years are to be baptized, [Om. by W. timely notice shall be given to the bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents or some other discreet persons, that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion, and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy sacrament. And if they shall be found fit, then the godfathers and godmothers (the people being assembled upon the Sunday or holy-day appointed) shall be ready to present them at the font immediately after the second lesson, either at morning or evening prayer, as the curate in his discretion shall think fit.

And, standing there, the priest shall ask whether any of the persons here presented be baptized or no. If they shall answer, No, then shall the priest say thus:

In. by W.] The minister, [in. 1870: coming to the font, which is to be filled with pure water,] shall ["say" ch. 1792 to "use the following, or some other ('exhortation suitable to this holy office' ch. 1854 to 'suitable exhortation')"]:

E. R.] Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ saith, ["None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost" ch. 1854 to "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"]: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous ["goodness" ch. 1886 to "mercy"] he will grant to *these persons* ["that which by nature *they* cannot have, that *they* may be baptized with water and" ch. 1886 to "now to be baptized with water, that which by nature *they* cannot have; that *they* may be baptized with"] the Holy Ghost, [om. 1886: and] received into Christ's holy Church, and be made lively *members* of the same.

Then shall the ["priest" ch. by W. to "minister"] [om. 1786, re-in. 1792: say] [in. 1788, om. 1792: use as many of the following prayers as time will permit]:

*Let us pray.*

[1792.

(And here the congregation shall kneel.)

Almighty and everlasting God, who of thy great mercy did save Noah and his family in the ark from perishing by water; and also did safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the River Jordan didst sanctify the element of water ["to the mystical washing away of sin" ch. 1786 to "for this holy sacrament"]; we beseech thee for thine infinite mercies that thou wilt look upon *these* thy *servants*; wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and, being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that finally *they* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons* ["that they, coming to thy holy baptism, may receive the remission of their sins by spiritual regeneration" ch. 1854 to "now to be baptized"]. Re-

ceive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the ["priest" ch. by W., to "minister"] shall say:

*Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse.*

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

After which he shall say this exhortation: [Om. by W.]

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven (as we read in the last chapter of St. Mark's Gospel), he gave command to his disciples, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap

thereby. For which cause St. Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same apostle testifieth in another place), even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe, that he will favorably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father toward *these persons*, declared by his Son Jesus Christ, let us faithfully and devoutly give thanks unto him, and say:

[Om. 1786. re-in. 1792: Almighty and everlasting God, [1870. heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. Amen.]

Then the ["priest" ch. by W. to "minister"] shall speak to the persons to be baptized in this wise:

Well-beloved, who *are* come hither, desiring to receive holy baptism, *ye have* heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you*, and bless *you*, to release *you* of *your* sins, to give *you* the kingdom of heaven and everlasting life. ["Ye have heard also that" ch. by W. to "And"] our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for, which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of [om. by W.: these your witnesses and] this whole congregation, that *ye* will renounce the devil and all his works, and

constantly believe God's holy word, and obediently keep his commandments.

Then shall the ["priest" ch. by **W.** to "minister"] demand of each of the persons to be baptized, severally [om. by **W.**: these questions following]:

*Question.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

*Ans.* I renounce them all.

*Question.* Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? [om. 1786: that he went down into hell, and also] ["did rise" ch. 1786 to "that he rose"] again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the ["Holy Catholic Church"\* ch. 1854 to "Church of God"], the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

*Ans.* All this I steadfastly believe.

*Question.* Wilt thou be baptized in this faith?

*Ans.* ["That" ch. by **W.** to "This"] is my desire.

*Question.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Ans.* I will endeavor so to do, God being my helper.

Then shall the ["priest" ch. by **W.** to "minister"] say:

O merciful God, grant that the old Adam *in these persons* may be so buried that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and

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\* [In. 1836, om. 1854: By Holy Catholic Church is meant the Church of God in general.]



that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen*.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

Almighty, ever living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation [om. 1786: sanctify this water to the mystical washing away of sin;] and grant that the *persons* now to be baptized [om. by W.: therein] may receive the fullness of thy grace and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen*.

Then shall the ["priest" ch. by W. to "minister"] take each person to be baptized by the right hand; and, placing him conveniently by the font, according to his discretion, shall ask [om. by W.: the godfathers and godmothers] the name; and then shall ["dip him in the water, or pour water upon him, (in. 1786: or sprinkle him therewith,)" ch. 1792 to "sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water)"], saying:

*N.*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen*.

Then shall the priest say:

[Om. by W.

We receive this person into the congregation of Christ's flock; and do \* sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen*.

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\* Here the priest shall make a cross upon the person's forehead.

Then shall the ["priest" ch. by W, to "minister"] say: [1792.

Seeing now, dearly beloved brethren, <sup>†</sup>at *these persons* are regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

["Then shall be said the Lord's Prayer, all kneeling," ch. 1866 to "The minister may at his discretion lay hands on the subject, accompanying the act with a suitable invocation" (om. 1870: and, all kneeling, close with extemporaneous devotions and the Lord's Prayer).]

Our Father which art in heaven, hallowed be thy name; [1870. thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

[In. 1792, om. 1866: Then let the minister conclude with extemporary prayer:]

We yield thee humble thanks, O heavenly Father, [1792. that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that, being now born again and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants* and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

Then, all standing up, the priest shall use this exhortation [Om. by W. following, speaking to the godfathers and godmothers first:

Forasmuch as *these persons* have promised, in your presence, to renounce the devil and all his works, to believe in God and to serve him, ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you, *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy word, that so *they* may grow in grace and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

And then, speaking to the new baptized persons, he shall proceed and say:

And as for you who have now by baptism put on Christ, it is your part and duty, also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling and as becometh the children of light; remembering always that baptism representeth unto us our profession, which is to follow the example of our Saviour Christ and to be

made like unto him; that as he died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every person thus baptized should be confirmed by the bishop so soon after his baptism as conveniently may be, that so he may be admitted to the holy communion.

If any person not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word (infant) for (child) or (person), as occasion requireth.

#### SECTION IV.

**1870.] FORM OF THE RECEPTION AND RECOGNITION OF CHURCH-MEMBERS.**

**1866.] FORM OF RECEIVING MEMBERS INTO THE CHURCH.\* | 1870.**

The minister shall say to the congregation:

Dearly beloved: I beseech you to call upon God the Father, through our Lord Jesus Christ, and grant unto *these persons* his most mighty protection in this world, and in the world to come life everlasting.

Then shall he and the congregation, all kneeling, say:

Almighty and everlasting God, we give thee hearty thanks that thou hast been pleased to incline *these thy servants* to seek forgiveness of sins and faith in our Lord Jesus Christ. Strengthen *them* continually, O Lord, by thy merciful help and with the comforts of thy Holy Spirit. Plentifully endue *them* with the spirit of wisdom and understanding, of knowledge and true godliness; and may *they* abound more and more in all usefulness and holy living, until called to reign with thee in thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall he say to the candidates:

Well beloved: you have heard how the congregation hath prayed that God the Father would vouchsafe to give you his heavenly grace and benediction. Wherefore it behooveth you to declare your purpose, in view of the solemn covenant you are now entering upon, and to answer, as in the presence of God, the questions that follow:

*Question.* Do you earnestly desire to flee from the wrath to come, and to be saved from your sins?

*Ans.* I do, the Lord being my helper. *Amen.*

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\*The General Conference ordered this form to be inserted in an appendix to the Discipline, to be used by such ministers as might see proper to do so. In 1870 it was superseded by what follows.

*Question.* Do you renounce the world, with all its vanities, together with all sinful practices, so that you will not follow or be led by them?

*Ans.* I solemnly renounce them all, the Lord being my helper.  
*Amen.*

*Question.* Do you promise to conform to the usages of the Methodist Episcopal Church, South?

*Ans.* I do, the Lord being my helper.

*Question.* And will you diligently and prayerfully strive to keep God's holy will and commandments, and to walk in the same all the days of your life?

*Ans.* I will endeavor to do so, the Lord being my helper.  
*Amen.*

*Question.* Have you been baptized?

*Ans.* I have.

If any of the candidates shall answer in the negative, then the minister shall proceed to administer the ordinance of baptism, according to the Ritual of the Methodist Episcopal Church, South.

Then shall the minister say, extending to each one the right hand of fellowship:

Forasmuch as you have taken upon yourselves these solemn vows, I now pronounce you members of the Methodist Episcopal Church, South; and I do hereby commend you to her confidence and Christian fellowship, and to the gracious guidance and protection of God.

Then shall he say:

Almighty God, our heavenly Father, we make our humble supplication for *these thy servants*, who have given *themselves* in holy consecration to thee and thy Church. Guide *them*, O Lord, by thy Holy Spirit, defend *them* by thy grace, and lead *them* into all knowledge and obedience of thy will. Sanctify and govern both *their* minds and hearts, and bring *them* finally to reign with thee in thy everlasting kingdom, through him who hath loved us and washed us in his own blood; who, together with the Father and the Holy Spirit, is worthy to receive all honor and glory, both now and forever. *Amen.*

Then the minister may conclude with extemporary prayer.

1870.] The minister shall cause the candidates to be placed conveniently before the congregation, and, after baptizing any who may not have been previously baptized, he shall say:

Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers, and the conversion of the world.

All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the household of God. But as none who have arrived at years of discretion can remain within its pales or be admitted to its communion without assuming its obligations, it is my duty to demand of these persons present whether they are resolved to assume the same.

Then shall the minister address the candidates as follows:

Dearly beloved, you profess to have a desire to flee from the wrath to come, and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation; I therefore demand of you:

Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?

*Ans.* I do, God being my helper.

Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?

*Ans.* I will endeavor so to do, by the help of God.

The minister shall then say to the candidates:

We rejoice to recognize you as members of the Church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love we give you the right hand of fellowship, and pray that you may be numbered with his people here, and with his saints in glory everlasting.

The minister shall then say to the congregation:

Brethren, I commend to your love and care these persons whom we this day recognize as members of the Church of Christ. Do all in your power to increase their faith, confirm their hope, and perfect them in love.

Then may follow a hymn suitable to the occasion (as 881-889), and the minister shall say:

*Let us pray.*

Almighty God, we thank thee for founding thy Church,



and promising that the gates of hell shall not prevail against it. We bless thee for calling us to the fellowship of thy people, and for numbering us with the sons and daughters of the Lord Almighty. We especially praise thy name for enabling these thy servants to avouch the Lord to be their God. Help them to perform the promise and vow which they have made, to renounce the devil, the world, and the flesh; to believe the record which thou hast given of thy Son; and to walk in all thy commandments and ordinances blameless, to the end of their lives. May their communion with thy people be sanctified to their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, being nourished and knit together, increasing with the increase of God. May thy people do them good, and may they prove a blessing to thy people. And grant, O Lord, that all who are here members of thy militant Church, through thy mercy, the merit of thy Son, and the grace of thy Spirit, may finally be made members of thy triumphant Church in heaven. *Amen.*

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they, being born again, may be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

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#### SECTION V.

##### **E. R.] THE FORM OF SOLEMNIZATION OF MATRIMONY.**

First, the bans of all that are to be married together must be [1854. published in the ["Church" ch. by W. to "congregation"] three several Sundays [om. by W.; or holy-days], in the time of divine service. [om. by W.; immediately before the sentences for the offertory] [in. 1786: ("unless a license be procured from the proper authorities" ch.

1792 to "unless they be otherwise qualified according to law") the ["curate" ch. by W. to "minister"] saying after the accustomed manner:

I publish the bans of marriage between *M.*, of ———, and *N.*, of ———. If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first (second or third) time of asking.

And if the persons that are to be married dwell in diverse [Om. by W. parishes, the bans must be asked in both parishes; and the curate of the one parish shall not solemnize matrimony betwixt them, without a certificate of the bans being thrice asked from the curate of the other parish.

At the day and time appointed for the solemnization of matrimony, the persons to be married [m. 1870: (having been qualified according to law)] [om. by W. : shall come into the body of the Church with their friends and neighbors, and there] standing together, the man on the right hand and the woman on the left, the ["priest" ch. by W. to "minister"] shall say:

Dearly beloved, we are gathered together here in the sight of God and in the ["face of this congregation" ch. 1792 to "presence of these witnesses"], to join together this man and this woman in holy matrimony, which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and is therefore not by any to be enterprised or taken in hand unadvisedly [om. 1792: lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts, that have no understanding], but reverently, discreetly, advisedly, [om. 1792: soberly,] and in the fear of God; [om. 1792: duly considering the causes for which matrimony was ordained].

*First*, It was ordained for the procreation of children [1792. to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

*Secondly*, It was ordained as a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body.

*Thirdly*, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any [om. 1792: man] can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that ["shall" ch. 1792 to "are to"] be married, he shall say:

I require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

At which day of marriage, if any man do allege and declare [Om. by **W.** any impediment why they may not be coupled together in matrimony by God's law, or the laws of this realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the solemnization must be deferred, until such time as the truth may be tried.

If no impediment be alleged, then shall the ["curate" ch. by **W.** to "minister"] say unto the man:

*M.*, Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer:

I will.

Then shall the ["priest" ch. by **W.** to "minister"] say unto the woman:

*N.*, wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I will.

Then shall the minister say:

[Om. by W.]

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner:

The minister [om. by W.; receiving the woman at her father's [1854. or friend's hands] shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I, *M.*, take thee, *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the minister:

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish, and to obey, till death us do part, according to God's holy ordinance: and thereto I give thee my faith.

1866.] \*["Then shall they again loose their hands and" ch. 1866 to "When the parties so desire"], the man shall give unto the woman a ring]; [om. 1866: laying the same upon the book with the accustomed duty to the priest and clerk] and the ["priest" ch. 1866 to "minister"], taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the ["priest" ch. 1866 to "minister"] shall say:

With this ring I thee wed, [om. 1866: with my body I thee worship,] and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

E. R.] Then [om. by W.: the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down and] ["the minister shall" ch. 1816 to "shall the minister"] say:

*Let us pray.*

Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven; give us this day our daily bread: and forgive us our trespasses, as we forgive those that trespass against

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\*The ceremony of giving the ring was omitted by Mr. Wesley. The form, as inserted here in 1866, is compared with the original in the English service.

us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen*.\*

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen*.

Then shall the ["priest" ch. by *W.* to "minister"] join their right hands together, and say:

Those whom God hath joined together let not man put asunder.

[Om. 1792: then shall the minister speak unto the people.]

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have [om. by *W.*: given and] pledged their ["troth" ch. by *W.* to "faith"], either to other, and have declared the same by [om by *W.*: giving and receiving of a ring, and by] joining hands, I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen*.

And the minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen*.

Then the minister or clerk, going to the Lord's table, shall [Om. by *W.* say or sing this psalm following:

*Beati Omnes.*

Blessed are all they that fear the Lord, and walk in his ways.

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\* In the English order and in the Sunday service this prayer came after the blessing. In 1854 it was made to follow the pronouncing of the parties "man and wife." In 1866 it was given its present place.



For thou shalt eat the labor of thine hands: O well is thee, and happy shalt thou be!

Thy wife shall be as a fruitful vine upon the walls of thine house;

Thy children like the olive-branches round about thy table.

Lo, thus shall the man be blessed that feareth the Lord.

The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children, and peace upon Israel. Psalm cxxviii.

Or this Psalm:

*Deus Misereatur.*

God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him. Psalm lxvii.

The Psalm ended, and the man and the woman kneeling before the Lord's table, the priest standing at the table, and turning his face towards them, shall say:

Lord have mercy upon us.

*Ans.* Christ have mercy upon us.

Our Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive those that trespass against us; And deliver us not into temptation. But deliver us from evil. *Amen.*

*Minister.* O Lord, save thy servant and thy handmaid.

*Ans.* Who put their trust in thee.

*Minister.* O Lord, send them help from thy holy place.

*Ans.* And evermore defend them.

*Minister.* Be unto them a tower of strength.

*Ans.* From the face of their enemy.

*Minister.* O Lord, hear our prayer.

*Ans.* And let our cry come unto thee.

*Minister.*

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that

whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

This prayer next following shall be omitted, where the woman is past child-bearing.

O merciful Lord and heavenly Father, by whose gracious gift mankind is increased: We beseech thee assist with thy blessing these two persons, that they may both be fruitful in the procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up to thy praise and honor, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint that out of Adam (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery that in it is figured and represented the spiritual marriage and unity betwixt Christ and his Church; look mercifully upon these thy servants; that both this man may love his wife according to thy word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh); and also this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the priest say:

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

After which, if there be no sermon declaring the duties of man and wife, the minister shall read as followeth:

All ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say, as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth chapter,

doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself. Eph. v. 25.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them. Col. iii. 19.

Hear also what Saint Peter, the apostle of Christ, who was himself a married man, saith unto them that are married: Ye husbands dwell with your wives according to knowledge; giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Peter iii. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith: Let the wife see that she reverence her husband. Eph. 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson: Wives, submit yourselves unto your husbands, as it is fit in the Lord. Col. iii. 18.

Saint Peter also doth instruct you very well, thus saying: Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto

their own husbands even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 St. Peter iii. 1.

It is convenient that the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage.

#### THE COMMUNION OF THE SICK.

[1792.

Forasmuch as all mortal men be subject to many perils, diseases, and sickness, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the curates shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their parishioners to the often receiving of the holy communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the church; that, so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the communion in his house, then he must give timely notice to the curate, signifying also how many there are to communicate with him (which shall be three, or two at the least); and, having a convenient place at the sick man's house, with all things necessary so prepared, that the curate may reverently minister, he shall there celebrate the holy communion, beginning with the collect, epistle, and gospel here following:

#### *The Collect.*

Almighty, ever living God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive: We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

#### *The Epistle.* Heb. xii. 5, 6.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

#### *The Gospel.* St. John v. 24.

Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which the ["priest" ch. by W. to "elder"] shall proceed according to the form prescribed for the holy communion, beginning at these words: "Ye that do truly," etc.

After the time of the distribution of the holy sacrament, the ["priest" ch. by W. to "elder"] shall first receive the communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

But if a man, either by reason of extremity of sickness, or for [Om. by **W.** want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's body and blood, the curate shall instruct him that if he do truly repent of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.

When the sick person is visited and receiveth the holy communion all at one time, then the priest, for more expedition, shall cut off the Form of the Visitation at the Psalm, "In thee, O Lord, have I put my trust," and go straight to the communion.

In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the parish or neighbors can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased the minister may only communicate with him.

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## SECTION VI.

### **E. R.] THE ORDER OF THE BURIAL OF THE DEAD.**

[In. 1792, om. 1858: The following or some other solemn service shall be used:]

Here is to be noted that the office ensuing is not to be used [Om. by **W.** for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The ["priest and clerks" ch. by **W.** to "minister"], meeting the corpse [om. by **W.**: at the entrance of the church-yard], and, going before it [om. by **W.**: either into the church or towards the grave], shall say [om. by **W.**: or sing]:

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 7.

The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. Job i. 21.

[Om. by **W.**, re-in. 1870: After they are come into the church [in. 1870: or house] [in. by **W.**, om. 1792, re-in. 1858, om. 1870: then] [om.



1782, re-in. 1858: shall be read] [om. by W.: one or both of these Psalms following]:

*Dixi Custodiam.* Ps. xxxix. [Om. by W.]

I said, I will take heed to my ways, that I offend not in my tongue.

I will keep my mouth as it were with a bridle, while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me: and while I was thus musing the fire kindled, and at the last I spake with my tongue;

Lord, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offenses; and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth; for it was thy doing.

Take thy plague away from me: I am even consumed by the means of thy heavy hand.

When thou with rebuke doth chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen. Ps. xxxix.

[Om. by W.: *Domine, Refugium.*]

[Om. 1792, re-in. 1858: Ps. xc. Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.]

[Om. 1792, re-in. 1858: Then shall follow the lesson] [om. 1792, re-in. 1858, om. 1870: taken out of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians] [in. 1858, om. 1870: beginning at the 20th verse] [om. 1792, re-in. 1870: 1 Cor. xv. 20] [in. 1870: -58, or the following abridgment:]]

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his com-

ing. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

1858.] Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.

E. R. ["When they come to the grave, while the corpse is made ready to be laid in the earth, the priest shall say, or the priest and clerks shall sing" ch. by W. to "At the grave, when the corpse is laid in the earth, the minister shall say":]

Man that is born of [om. 1878: a] woman ["hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay" ch. 1870 to "is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not"].

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

[Om. by W., re-in. 1858: Then (om. 1878: while the earth shall be cast upon the body by some standing by) the ("priest shall" ch. 1858 to "minister may") say:

Forasmuch as it hath pleased Almighty God, ("of his great mercy to take unto himself" ch. 1858 to "in his wise providence, to take out of this world") the soul of our ("dear" ch. 1858 to "deceased") *brother*, (om. 1858: here departed,) we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; ("in sure and certain hope of the resurrection to eternal life" ch. 1858 to "looking for the general resurrection in the last day, and the life of the world to come,") through our Lord Jesus Christ; ("who shall change our vile body that it may be" ch. 1858 to "at whose second coming in glorious majesty, to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made") like unto his (in. 1858: own) glorious body, according to the mighty work-

ing whereby he is able to subdue all things unto himself].\*

Then shall be said [om. by **W.**: or sung]:

I heard a voice from heaven, saying unto me, Write, ["from henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they" ch. 1870 to "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may"] rest from their labors.

[In. 1858: A suitable hymn may here be sung, and] then shall the ["priest" ch. by **W.** to "minister"] say:

Lord have mercy upon us.

[1854.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

Almighty God, with whom do live the spirits of [Om. by **W.** them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world, beseeching thee that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

### *The Collect.*

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him shall not die eternally [om. by **W.**: who also hath taught us (by his holy apostle Saint Paul) not to be sorry as men without hope for them that sleep in him]: we meekly beseech thee, O Father, to raise us from the

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\* This form was a part of the English service, but was omitted by Mr. Wesley.



death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the ["fellowship" ch. 1854 to "communion"] of the Holy Ghost, be with ["us" ch. 1854 to "you"] all [om. 1854: evermore]. *Amen.*

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#### SECTION VII.

**1870.] THE FORM OF LAYING THE CORNER-STONE OF A CHURCH.**

At the time and place of laying the corner-stone, let the minister cause a suitable hymn to be sung (*e. g.*, 780, 781, or 782). Then shall the minister say:

*Let us pray.*

Almighty and everlasting God, thou art infinite in all thy perfections and marvelous in all thy works. Thou hast made the world and all things therein; and, seeing that thou art Lord of heaven and earth, thou dwellest not in temples made with hands; thou art a Spirit, and art worshiped in spirit and in truth, in all places of thy dominion; yet we thank thee that thou dost allow us to build houses for thy service, wherein thy people may attend upon thee without distraction. We bless thy holy name for putting it into the hearts of thy people to build a house at this place for thy worship. We beseech thee to inspire us with zeal, that we may both have a mind to the work and may successfully accomplish the same. May neither adversary nor evil occurrent hinder this work, but may the good hand of our God be upon us, that in due time we may bring forth the head-stone with joy and praise. May this sanctuary, when completed, long remain a house of prayer for all people, where incense shall be offered unto thy name, and a pure offering,

and thy word and ordinances shall be duly administered, accompanied by the influences of the Holy Ghost. Here may multitudes be born again, and be nurtured in knowledge and piety; so that they may be prepared, in the kingdom of thy grace, for nobler worship in the kingdom of thy glory. We are unworthy, O Lord, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, Father Almighty, world without end.  
*Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

Then shall the minister read, or cause to be read, the following sentences:

Blessed be thou, Lord God of Israel our Father, forever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now, therefore, our God, we thank thee, and praise thy glorious name.

But who am I, and what is my people, that we should

be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

His foundation is in the holy mountains.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever: here will I dwell: for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

The stone which the builders refused is become the head-stone of the corner.

This is the Lord's doing; it is marvelous in our eyes.

For other foundations can no man lay than that is laid, which is Jesus Christ.

Then shall the minister, standing by the stone, announce the articles to be deposited therein. These may be a copy of the Bible, the Hymn-book, the Discipline, Church periodicals, a document setting forth the name of the Church, with the

names of the pastor, trustees, and building committee, and such other articles as may be desired. The stone shall then be laid by the minister, or some one appointed by him; and placing his hand upon the stone, the minister shall say :

We lay this corner-stone of a house to be built and set apart, from all worldly uses, for divine worship, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then may follow an address, the collection (if any), the doxology, and benediction.

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## SECTION VIII.

### FORM OF THE DEDICATION OF A CHURCH.

Let the service be conducted as on other occasions of public worship—only the hymns (*e. g.*, 783–790), prayers, lessons, and sermons, should be adapted to the occasion. The lessons may be Gen. xxviii. 10–22, and Heb. x. 19–25, or any other, at the discretion of the minister.

#### *First Lesson.* Gen. xxviii. 10–22.

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob waked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place!

this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

*Second Lesson.* Heb. x. 19-25.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high-priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

The collection (if any) may follow the sermon. The officers of the Church shall then address the minister in the following language:

We present unto you this house, to be set apart from all unhallowed or common uses, for the worship of Almighty God.

Then shall the minister request the congregation to stand up, while he pronounces the following sentence of dedication:

*Sentence of Dedication.*

Forasmuch as God has put it into the hearts of his people to build this house for his worship, and has blessed



them in their undertaking, we solemnly dedicate it to his service, for the reading and expounding of his holy word, the administration of his ordinances, and for all other acts of religious worship. That he may graciously accept this labor of our hands, let us devoutly pray.

Then shall be said, all kneeling:

Almighty and everlasting God, the heaven, and the heaven of heavens, cannot contain thee, much less this house which we have built, yet thou dost humble thyself to behold the inhabitants of the earth, and dost promise that in all places where thou dost record thy name thou wilt meet with thy people, and bless them. Let thy name be recorded in this place, and here let thine honor dwell. Preserve this house, which we set apart to thy service, from injury and desecration. Accept the worship which shall be here offered to thy name. Let thy Holy Spirit accompany thy word and ordinances, which shall be here administered, so that they may prove means of grace to all who shall receive the same. May many sons and daughters be here born to the Lord Almighty. Let thy people be abundantly satisfied with the fatness of thy house, and make them drink of the river of thy pleasures. Let their children be here fed with food convenient for them, and be brought up in the nurture and admonition of the Lord. Let living waters go forth from this sanctuary, carrying life and joy to all around. Let thy work appear unto thy servants, and thy glory unto thy children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength; let thy ministers be clothed with salvation, and let thy saints rejoice in goodness. We beseech thee, O Lord, to overlook our unworthiness, forgive our sins, and make us a habitation of God through the Spirit. We offer all our offerings through the ever blessed name of our Lord and Saviour Jesus Christ, to whom, with thee, and the Holy Spirit, be glory and majesty, dominion and power, both now and ever. *Amen.*

The service may then be concluded with the doxology and benediction.

### SECTION IX.

**E. R.]** THE FORM AND MANNER OF MAKING [in. by **W.**; AND] [1854. ORDAINING [om. by **W.**; AND CONSECRATING] OF [“BISHOPS” \* ch. by **W.** to “SUPERINTENDENTS,” \* ch. 1792 to “BISHOPS,”] [“PRIESTS” ch. by **W.** to “ELDERS,”] \* AND DEACONS.

**1854.]** THE FORM AND MANNER OF [“MAKING” ch. 1870 to “ORDAINING”] DEACONS.

**E. R.]** When the day appointed by the Bishop is come [om. [1870. 1792: after morning prayer is ended], there shall be a sermon or exhortation declaring the duty and office of such as come to be admitted deacons [om. by **W.**; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office]. [In. by **W.**; After which one of the elders shall present unto the Bishop the persons to be ordained deacons.]

**1870.]** When the day appointed by the Bishop is come, after a suitable sermon or exhortation, one of the elders shall present unto the Bishop all them that are to be ordained, and say:

I present unto you these persons present, to be ordained deacons.

**E. R.]** First the Archdeacon, or his deputy, shall present [Om. by **W.** unto the Bishop (sitting in his chair near the holy table) such as desire to be ordained deacons (each of them being decently habited), saying these words:

Reverend Father in God, I present unto you these persons present, to be admitted deacons.

*The Bishop.* Take heed that the persons whom you present unto us be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honor of God and the edifying of his Church.

*The Archdeacon shall answer:* I have inquired of them, and also examined them, and think them so to be.

Then [in. by **W.**; their names being read aloud,] the Bishop shall say unto the people:

Brethren, if there be any of you who knoweth any impediment or [om. by **W.**; notable] crime in any of these persons presented to be [“ordered” ch. by **W.** to “or-

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\* In these forms for ordination, extracted from the Ordinal of the Church of England by Mr. Wesley, he substituted throughout “Superintendent” for Bishop and Archbishop, and “Elder” for Priest; but in 1792 “Bishop” was substituted for Superintendent. With this explanation, it is unnecessary to note in each place these changes, first or last.

dained"] deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

If any [om. by **W.**: great] crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be [1792 ordained to the prayers of the congregation) shall, with the ["clergy" ch. by **W.**, to "ministers"] and people present, [om. by **W.**: sing or] say the Litany, [om. by **W.**: with the prayers as followeth]:

Then shall be [om. by **W.**: sung or] read the ["service for the communion with the" ch. 1792 to "following"] collect [om. 1870: (in. 1792: and) epistle] [om. 1792: and gospel, as followeth]:

### *The Collect.*

Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration: replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

1870.] Then the Bishop, or one of the elders appointed by him, shall read the epistle.

**E. R.]**      *The Epistle.* 1 Tim. iii. 8-13.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or this out of the sixth of the Acts of the Apostles. [Om. by W.]

Acts vi. 2-7.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And before the gospel, the Bishop sitting in his chair, shall cause the oath of the King's Supremacy, and against the power and authority of all foreign potentates, to be ministered unto every one of them that are to be ordered.

*The Oath of the King's Sovereignty.*

I, A. B., do swear, that I do from my heart abhor and abjure, as impious and heretical, that damnable doctrine and position that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. *So help me God.*

Then shall the Bishop examine every one of those who are to be ["ordered" ch. by W. to "ordained"], in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you ["the office and ministration" ch. 1792 to "the office of the ministry in the Church of Christ"], to serve God for the promoting of his glory and the edifying of his people?

*Ans.* I trust so.

*The Bishop.* Do you think that you are truly called, [1792. according to the will of our Lord Jesus Christ, to the ministry of the Church?

*Ans.* I think so.

*The Bishop.* Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

*Ans.* I do believe them.

*The Bishop.* Will you diligently read [in. 1792: or expound] the same unto the people whom you shall be appointed to serve?

*Ans.* I will.

*The Bishop.* It appertaineth to the office of a deacon [om. by W.: in the Church where he may be appointed to serve] to assist the elder in divine service, and especially when he ministereth the holy communion, to help him in the distribution thereof, and to read [in. by W.: and expound] the Holy Scriptures [om. by W.: and homilies in the Church]; to instruct the youth [om. by W.: in the Catechism]; and, in the absence of the elder, to baptize [om. by W.: infants, and to preach, if he be admitted thereto by the Bishop].

And, furthermore, it is his office [om. by W.: where provision is so made] to search for the sick, poor, and impotent [om. by W.: people of the parish, to intimate their estates, names, and places where they dwell unto the curate], that [om. by W.: by his exhortation] they may be [in. by W.: visited and] relieved [om. by W.: with the alms of the parishioners and others].

Will you do this gladly and willingly?

*Ans.* I will do so, by the help of God.

*The Bishop.* Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them), as much as in you lieth, wholesome examples of the flock of Christ?

*Ans.* I will do so, the Lord being my helper.

*The Bishop.* Will you reverently obey [om. by W.: your Ordinary and other chief ministers of the Church and] them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

*Ans.* I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them [om. by W.: humbly kneeling before him], shall say:

Take thou authority to execute the office of a deacon in the Church of God; [om. by W.: committed unto



thee] in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the ["New Testament" ch. by W. to "Holy Bible,"] saying:

Take thou authority to read the ["gospel" ch. by W. to "Holy Scriptures"] in the Church of God, and to preach the same [om. by W.: if thou be thereto licensed by the Bishop himself].

Then one of them, appointed by the Bishop, shall read the gospel.

*The Gospel.* Luke xii. 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Bishop proceed in the communion, and all that [1858. are ["ordered" ch. by W. to "ordained"] shall [om. by W.: tarry and] receive the holy communion [om. by W.: the same day with the Bishop]. The communion ended, [om. by W.: after the last collect, and]

Immediately before the benediction shall be said these collects following:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same, thy Son our Saviour Jesus Christ; to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

*The Benediction.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

And here it must be declared unto the deacon that he must [Om. by W. continue in that office of a deacon the space of a whole year (except for reasonable cause it shall otherwise seem good unto the Bishop) to the intent he may be perfect and well expert in the things appertaining to the ecclesiastical administration. In exepting whereof if he be found faithful and diligent, he may be admitted by his diocesan to the order of priesthood, at the times appointed in the canon, or else on urgent occasion, upon some other Sunday or holy-day, in the face of the Church, in such manner and form as hereafter followeth.

SECTION X.\*

**E. R.] THE FORM AND MANNER OF ["ORDERING PRIESTS" ch. by W. to "ORDAINING ELDERS"].**

When the day appointed by the Bishop is come [om. 1792: after morning prayer is ended] there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office. [In. by W.: ("First" ch. 1772 to "After which")] one of the elders shall present unto the Bishop all them that are to be ordained, and say:

I present unto you these persons present to be ordained elders.

First, the Archdeacon, or in his absence one appointed in his [Om. by W. stead, shall present unto the Bishop (sitting in his chair near the holy table) all them that shall receive the order of priesthood that day (each of them being decently habited), and say:

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\* In these forms of ordination extracted from the ordinal of the Church of England by Mr. Wesley, he substituted throughout "superintendent" for Bishop, and "elder" for priest, but in 1792 "Bishop" was substituted for superintendent. This explanation makes it unnecessary to note in each place these changes, first or last.

Reverend Father in God, I present unto you these persons present, to be admitted to the order of priesthood.

*The Bishop.* Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honor of God and the edifying of his Church.

The Archdeacon shall answer: I have inquired of them, and also examined them, and think them so to be.

Then, [in. by **W.**: their names being read aloud,] the Bishop shall say unto the people:

["Good people" ch. 1792 to "Brethren"], these are they whom we purpose, God willing, [om. by **W.**: to receive] this day ["unto the holy office of priesthood" ch. by **W.** to "ordain elders"]. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But [om. by **W.**: yet] if there be any of you who knoweth any impediment or [om. by **W.**: notable] crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any [om. by **W.**: great] crime or impediment be objected, the Bishop shall surcease from ["ordering" ch. by **W.** to "ordaining"] that person, until such time as the party accused shall be found clear of that crime.

Then the Bishop, commending such as shall be found meet to be [1792. ["ordered" ch. by **W.** to "ordained"]] to the prayers of the congregation, shall, with the ["clergy" ch. by **W.** to "ministers"] and people present [om. by **W.**: sing or] say the Litany, [om. by **W.**: with the prayers,] as is before appointed in the form for ["ordering" ch. by **W.** to "ordaining"] deacons, ["omitting the last prayer and the blessing" ch. by **W.** to "save only that in the proper suffrage there added, the word 'deacons' shall be omitted, and the word 'priests' inserted instead of it].

Then shall be [om. by **W.**: sung or] said [om. 1792: the service for the communion, with] the collect, epistle, and gospel, as followeth:

### *The Collect.*

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold these thy servants, now called to the office of elder, and replenish them so with the truth of thy doctrine, and adorn them with inno-

gency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

*The Epistle.* Eph. iv. 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the gospel part of the ninth [Om. by **W.** chapter of St. Matthew, as followeth:

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

[“Or else this that followeth out of the tenth chapter of St. John” [1870. ch. by **W.**, to “After this shall be read for the gospel part of the tenth chapter of St. John.”]

*The Gospel.* St. John x. 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know

his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Then the Bishop, sitting in his chair, shall minister unto [Om. by **W.** every one of them the oath concerning the King's supremacy, as it is before set forth in the form of ordering of deacons.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination (as in the exhortation which was now made to you), and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity and of how great importance this office [om. by **W.:** and charge] is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad,



and for his children who are in the midst of this ["naughty" ch. 1816 to "evil"] world, that they may be saved through Christ forever.

Have always therefore printed in your remembrance [1870. how great a treasure is committed to your charge. For they are the sheep of Christ which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life.

Forasmuch then as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office whereunto it hath pleased God to call you; so that as much as lieth in you you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, ["by"

ch. 1870 to "through"] the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and of his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, [om. by **W.**: and the order of this united Church of England and Ireland,] to the order ["and ministry of priesthood" ch. by **W.** to "of elders"]?

*Ans.* I think so.

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

*Ans.* I am so persuaded, and have so determined by God's grace.

*The Bishop.* Will you then give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded [om. by **W.**: and as this Church and realm hath received the same, according to the commandments of God, so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same]?

*Ans.* I will do so, by the help of God.

*The Bishop.* Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both pub-

lie and private monitions and exhortations, as well to the sick as to the whole within your ["cures" ch. by **W.** to "district," ch. 1816 to "charge"], as need shall require and occasion shall be given?

*Ans.* I will, the Lord being my helper.

*The Bishop.* Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Ans.* I will endeavor [om. by **W.**: myself] so to do, the Lord being my helper.

*The Bishop.* Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

*Ans.* I shall apply myself thereto, the Lord being my helper.

*The Bishop.* Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

*Ans.* I will do so, the Lord being my helper.

*The Bishop.* Will you reverently obey your [om. by **W.**: Ordinary and other] chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

*Ans.* I will do so, the Lord being my helper.

Then shall the Bishop, standing up, say:

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for which prayers there shall be silence kept for a space.

After which shall be [om. by **W.**: sung or] said by the Bishop (the

persons to be ordained elders all kneeling), *Veni, Creator, Spiritus*; the Bishop beginning, and the elders and others that are present answering by verses, as followeth:

Come, Holy Ghost, our souls inspire,  
*And lighten with celestial fire.*  
 Thou the anointing Spirit art,  
*Who dost thy seven-fold gifts impart.*  
 Thy blessed unction from above  
*Is comfort, life, and fire of love.*  
 Enable with perpetual light  
*The dullness of our blinded sight.*  
 Anoint and cheer our soilèd face  
*With the abundance of thy grace:*  
 Keep far our foes, give peace at home,  
*Where thou art guide no ill can come.*  
 Teach us to know the Father, Son,  
*And thee of both, to be but one :*  
 That through the ages all along,  
*This may be our endless song :*  
 Praise to thy eternal merit,  
*Father, Son, and Holy Spirit.*

Or this:

[Om. by W.]

Come, Holy Ghost, eternal God,  
 Proceeding from above,  
*Both from the Father and the Son,*  
*The God of peace and love;*

Visit our minds, into our hearts  
 Thy heavenly grace inspire;  
*That truth and godliness we may*  
*Pursue with full desire.*

Thou art the very Comforter  
 In grief and all distress;  
*The heavenly gift of God most high,*  
*No tongue can it express.*

The fountain and the living spring  
 Of joy celestial;  
*The fire so bright, the love so sweet,*  
*The unction spiritual.*

Thou in thy gifts art manifold,  
 By them Christ's Church doth stand :

*In faithful hearts thou writ'st thy law,  
The finger of God's hand.*

According to thy promise, Lord,  
Thou givest speech with grace;  
*That, through thy help, God's praises may  
Resound in every place.*

O Holy Ghost, into our minds  
Send down thy heavenly light;  
*Kindle our hearts with fervent zeal,  
To serve God day and night.*

Our weakness strengthen and confirm,  
(For, Lord, thou knowest us frail);  
*That neither devil, world, nor flesh,  
Against us may prevail.*

Put back our enemy far from us,  
And help us to obtain  
*Peace in our hearts with God and man,  
(The best, the truest gain);*

And grant that thou being, O Lord,  
Our leader and our guide,  
*We may escape the snares of sin,  
And never from thee slide.*

Such measures of thy powerful grace  
Grant, Lord, to us, we pray;  
*That thou may'st be our Comforter,  
At the last dreadful day.*

Of strife and of dissension  
Dissolve, O Lord, the bands,  
*And knit the knots of peace and love  
Throughout all Christian lands.*

Grant us the grace that we may know  
The Father of all might,  
*That we of his beloved Son  
May gain the blissful sight;*

And that we may with perfect faith  
Ever acknowledge thee,  
*The Spirit of Father, and of Son,  
One God in Persons three.*

To God the Father laud and praise,  
And to his blessed Son,  
*And to the Holy Spirit of grace,  
Co-equal Three in One.*



And pray we, that our Lord  
Would please his Spirit to send  
*On all that shall profess his Name*  
*From hence to the world's end. Amen.*

That done, the Bishop shall pray on this wise, and say·

*Let us pray.*

Almighty God and heavenly Father, who of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life: who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy holy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit: so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end.  
*Amen.*

When this prayer is done, the Bishop and the elders present shall lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying:

[“Receive” ch. 1792 to “The Lord pour upon thee”] the Holy Ghost, for the office and work of an elder in the Church of God, now committed unto thee by the im-

sition of our hands. [Om. by **W.**: Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.] And be thou a faithful dispenser of the word of God and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver unto every one of them, kneeling, the Bible into his hands, saying:

Take thou authority to preach the word of God, and to ["minister" ch. by **W.** to "administer"] the holy sacraments in the congregation, [om. by **W.**: when thou shalt be lawfully appointed thereunto].

When this is done the Nicene Creed shall be sung or said; [Om. by **W.** and the Bishop shall after that go on in the service of the Communion, which all they that receive orders shall take together, and remain in the same place where hands were laid upon them until such time as they have received the Communion.

[In. by **W.**: When this is done, the Bishop shall go on in the service | **1792.** of the Communion, and all they that receive orders shall take together.]

**E. R.]** The Communion being done, after the last collect, and immediately before the benediction, shall be said these collects:

Then shall the Bishop say:

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

*The Benediction.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of

God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. *Amen.*

If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall both be used—first that for deacons, then that for elders. The epistle shall be Eph. iv. 7-13, as before in this office. Immediately after which they that are to be ["made" ch. by W. to "ordained"] deacons shall [om. by W.: take the oath of supremacy] be examined and ordained as is above prescribed. Then one of them having read the gospel, which shall be ["either out of St. Matt. ix. 36-38" ch. by W. to "St. John x. 1-16"], as before in this office, [om. by W.: or else St. Luke xii. 35-38, as before in the form of the Ordering of Deacons] they that are to be ["made priests" ch. by W. to "ordained elders"] shall likewise [om. by W.: take the oath of supremacy] be examined and ordained, as in this office before appointed.

## SECTION XI.

**E. R.] THE FORM OF** [om. 1870: ORDAINING] [om. by W.: OR] [om. by W., re-in. 1870: CONSECRATING] ["AN ARCHBISHOP OR BISHOP" ch. by W. to "A SUPERINTENDENT," ch. 1772 to "A BISHOP"].\*

[Om. by W.: Which is always to be performed upon some Sunday or holy-day.]

Om. by W.: When all things are duly prepared in the Church [1792. and set in order.] After morning prayer is ended, the Bishop shall begin the Communion Service, in which this shall be

### *The Collect.*

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all [in. by W.: the] ["Bishops" ch. by W. to "ministers"] ["the" ch. by W. to "and"] pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

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\* Throughout this form Mr. Wesley substituted "superintendent" for Archbishop and Bishop; but in 1792 "Bishop" was substituted for superintendent. This explanation makes it unnecessary to note in each place these changes.

And another Bishop shall read the epistle. [Om. by W.]

*The Epistle.* 1. Tim. iii. 1-7.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

["Or this for" ch. by W. to "Then shall be read by one of the elders:"]

*The Epistle.* Acts xx. 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers,

to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another [om. 1804: ("Bishop" ch. by W. to "elder")] shall read:

*The Gospel.* St. John xxi. 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this: St. John xx. 19-23.

[Om. by W.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them,



and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

*Or this.* St. Matt. xxviii. 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

After the gospel and the Nicene Creed and the sermon are [Om. by W. ended, the elected Bishop (vested with his rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy table, and the Bishops that present him saying:

Most Reverend Father in God, we present unto you this godly and well learned man to be ordained and consecrated Bishop.

[In. by W.: After the gospel and sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying:

We present unto you this ["godly" ch. 1808 to "holy"] man to be ordained a Bishop.

E. R.] Then shall the Archbishop demand the king's man- [Om. by W. date for the consecration, and cause it to be read. And the oath touching the acknowledgment of the king's supremacy shall be ministered to the persons elected, as it is set down before in the form for the ordering of deacons. And then also shall be ministered unto them the oath of due obedience to the Archbishop as followeth:

*The Oath of Due Obedience to the Archbishop.*

In the name of God. Amen. I, N., chosen Bishop of the Church and See of N., do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitan Church of N., and to their successors: so help me God, through Jesus Christ.

This oath shall not be made at the consecration of an Archbishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the

disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said the Litany, as before in the form of "order-<sup>[1792.</sup>ing" ch. by **W.**, to "ordaining"] deacons, [om. by **W.**: save only that after this place, "That it may please thee to illuminate all Bishops," etc., the proper suffrage there following shall be omitted, and this inserted instead of it:

That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honor, praise, and glory of thy name.

*Ans.* We beseech thee to hear us, good Lord.

Then shall be said this prayer following:

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold this thy servant, now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Bishop [om. by **W.**: sitting in his chair] shall say to him that is to be ["consecrated" ch. by **W.** to "ordained"]:

Brother, forasmuch as the Holy Scripture [om. by **W.**: and the ancient canons] commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: before I admit you to this administration, I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

*Ans.* I am so persuaded.

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

*Ans.* I am so persuaded and determined, by God's grace.

*The Bishop.* Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

*Ans.* I will so do, by the help of God.

*The Bishop.* Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and both privately and openly call upon and encourage others to the same?

*Ans.* I am ready, the Lord being my helper.

*The Bishop.* Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you.

*Ans.* I will do so, the Lord being my helper.

*The Bishop.* Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and ["criminous" ch. by **W.** to "criminal"], within your ["diocese" ch. by **W.** to "district"], correct and punish according to such authority as you have by God's word, and as shall be committed unto you [om. by **W.** : by the ordinances of this realm]?

*Ans.* I will do so, by the help of God.

*The Bishop.* Will you be faithful in ordaining, sending, or laying hands upon, others?

*Ans.* I will so be, by the help of God.

*The Bishop.* Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

*Ans.* I will so show myself, by God's help.

Then the Bishop [om. by W.: standing up] shall say :

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the ["latter" ch. by W. to "last"] day, through Jesus Christ our Lord. *Amen.*

Then shall the Bishop elect put on the vest of the Episcopal [Om. by W. habit; and, kneeling down, *Veni, Creator, Spiritus*, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses as followeth:

In. by W.] Then shall *Veni, Creator, Spiritus*, be said :

**E. R.]** Come, Holy Ghost, our souls inspire,  
*And lighten with celestial fire.*  
 Thou the anointing Spirit art,  
*Who dost thy seven-fold gifts impart.*  
 Thy blessed unction from above  
*Is comfort, life, and fire of love.*  
 Enable with perpetual light  
*The dullness of our blinded sight.*  
 Anoint and cheer our soilèd face  
*With the abundance of thy grace.*  
 Keep far our foes, give peace at home,  
*Where thou art guide no ill can come.*  
 Teach us to know the Father, Son,  
*And thee of both, to be but one :*  
 That through the ages all along,  
*This may be our endless song :*  
 Praise to thy eternal merit,  
*Father Son, and Holy Spirit.*

Or this:

[Om. by W.

Come, Holy Ghost, eternal God,  
 Proceeding from above,

*Both from the Father and the Son,  
The God of peace and love ;*

Visit our minds, into our hearts  
Thy heavenly grace inspire;  
*That truth and godliness we may  
Pursue with full desire.*

Thou art the very Comforter  
In grief and all distress;  
*The heavenly gift of God most high,  
No tongue can it express.*

The fountain and the living spring  
Of joy celestial;  
*The fire so bright, the love so sweet,  
The unction spiritual.*

Thou in thy gifts art manifold,  
By them Christ's Church doth stand :  
*In faithful hearts thou writ'st thy law,  
The finger of God's hand.*

According to thy promise, Lord,  
Thou givest speech with grace;  
*That, through thy help, God's praises may  
Resound in every place.*

O Holy Ghost, into our minds  
Send down thy heavenly light;  
*Kindle our hearts with fervent zeal,  
To serve God day and night.*

Our weakness strengthen and confirm,  
(For, Lord, thou knowest us frail);  
*That neither devil, world, nor flesh,  
Against us may prevail.*

Put back our enemy far from us,  
And help us to obtain  
*Peace in our hearts with God and man,  
(The best, the truest gain);*

And grant that thou being, O Lord,  
Our leader and our guide,  
*We may escape the snares of sin,  
And never from thee slide.*

Such measures of thy powerful grace  
Grant, Lord, to us, we pray;  
*That thou may'st be our Comforter,  
At the last dreadful day.*



Of strife and of dissension  
Dissolve, O Lord, the bands,  
*And knit the knots of peace and love  
Throughout all Christian lands.*

Grant us the grace that we may know  
The Father of all might,  
*That we of his beloved Son  
May gain the blissful sight ;*

And that we may with perfect faith  
Ever acknowledge thee,  
*The Spirit of Father, and of Son,  
One God in Persons three.*

To God the Father laud and praise,  
And to his blessèd Son,  
*And to the Holy Spirit of grace,  
Co-equal Three in One.*

And pray we, that our only Lord  
Would please his Spirit to send  
*On all that shall profess his Name  
From hence to the world's end. Amen.*

That ended, the Bishop shall say :

Lord, hear our prayer.

*Ans.* And let our cry come unto thee.

*Bishop.* Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life ; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and doctors, to the edifying and making perfect his Church : grant, we beseech thee, to this, thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation ; not to hurt, but to help ; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with

thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the ["Archbishop and Bishops" ch. by **W.** to "Bishop and elders"] present shall lay their hands upon the head of the elected ["Bishop" ch. by **W.** to "person"], kneeling before them upon his knees, the Bishop saying:

["Receive" ch. 1854 to "The Lord pour upon thee"] the Holy Ghost, for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee [om. 1854: by this imposition of our hands]; for God hath not given us the spirit of fear, but of power, and love, and sobriety.

Then the Bishop shall deliver him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to [in. by **W.**: thy] doctrine, [om. by **W.**: and be diligent in doing them]; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them; devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you may not be too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Then the Bishop shall ["proceed in the Communion Service" ch. [1858. 1772 to "administer the Lord's Supper"] with whom the ["new consecrated" ch. by **W.** to "newly ordained"] Bishop, ["with others" ch. by **W.** to "other persons present"] shall [om. by **W.**: also] communicate.

[Om. 1792: And for the last collect] Immediately before the benediction shall be said ["these" ch. 1804 to "the following"] prayers:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit that he, preaching thy word, may not only be earnest to reprove, beseech, and

rebuke with all patience and doctrine, but may also be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

*The Benediction.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*



## APPENDIX.

### 1844.] [OM. 1850: OF THE] BOUNDARIES OF THE ANNUAL CONFERENCES.\*

#### 1. BALTIMORE CONFERENCE.†

*Baltimore Conference* shall include the remaining part of Vir- [1866.  
ginia not embraced in the Virginia, Holston, Ohio, Pittsburg, and Phila-  
delphia Conferences; the western shore of Maryland, except a small por-  
tion included in Pittsburg Conference, and that part of Pennsylvania ly-  
ing east of the Alleghany Mountains, and west of Susquehanna River,  
including Northumberland District.

[1866.] *Baltimore Conference* shall embrace all the territory [1870.  
lying north and west of the Great Choptank River, on the eastern shore of  
Maryland: the line shall then run with the Chesapeake Bay to the mouth  
of the Potomac River; thence up said river to the county line between  
Stafford and King George Counties; then taking Fredericksburg and run-  
ning up the Rappahannock River to the Blue Ridge Mountains; thence by  
that chain of mountains to New River, in Floyd County, including Jack-  
sonville Circuit; and by that river westwardly to the line of Greenbrier  
County, so as to include all the pastoral charges in that locality embraced  
in the Lewisburg District; then taking the county line between Pocahon-  
tas and Randolph Counties, and running to the Alleghany Mountains;  
thence by said mountains northward, so as to include all the territory  
which may be now or hereafter under our jurisdiction, and not embraced  
in other Conference boundaries.

[1870.] *Baltimore Conference* shall embrace all that part of the  
State of Maryland which lies north and west of the Great Chop-  
tank River, and also the part of Caroline County, in said State,  
lying south and east of said river; Newcastle and Kent Counties,  
in the State of Delaware; and so much of the States of Virginia  
and West Virginia as is included in the following boundary lines:  
Beginning at the mouth of the Potomac River; thence up said  
river to the county line between Stafford and King George Coun-  
ties; thence with said line to the Rappahannock River, and with  
said river (but including Fredericksburg Station, on its southern  
bank), to the Blue Ridge Mountains; thence by that chain of  
mountains to Pilot Mountain, in Floyd County, Va.; [in. 1874:  
and] thence [in. 1874, om. 1882: with the top of said mountain to the  
crossing of the Jacksonville and Christiansburg Turnpike, and thence on

\* The boundaries (as contained in the Discipline of 1844) of those Annual  
Conferences which remained in connection with the Methodist Episcopal  
Church are not given here.

† The Baltimore Conference adhered to the Methodist Episcopal Church  
under the "Plan of Separation," adopted in 1844; but, owing to certain  
alleged unconstitutional measures adopted by the General Conference of  
that Church, it withdrew from the jurisdiction of that General Confer-  
ence in 1861, and maintained a separate and independent existence until  
March, 1866, when it united with the Methodist Episcopal Church, South.



a direct line] [in. 1882: from the top of said mountain with the Holston line to Central Depot], ["to" ch. 1882 to "on"] New River; [om. 1874, re-in. 1882: and] [in. 1874, om. 1882: at Pepper's Ferry and] by that river westward to the line of Greenbrier County, West Virginia, [in. 1878: with the exception of Big Stony Creek appointment,] so as to include all the pastoral charges in that locality embraced in the Lewisburg District, [in. 1878: except Otter Creek appointment]; thence with the line between Pocahontas and Randolph Counties, to the Alleghany Mountains; thence by said mountains northward, so as to include all the territory which may be now or hereafter under our jurisdiction, and not embraced in other Conferences.

## 2. VIRGINIA CONFERENCE.

**1844.]** *Virginia Conference* shall be bounded on the east by [1858. the Chesapeake Bay [in. 1846: (except so much of the Eastern Shore of Virginia as is included in the Eastville Circuit)] and the Atlantic Ocean; on the south by Albemarle Sound, Roanoke, and Stannton Rivers; on the west by the Blue Ridge; on the north by the [om. 1854: Rappahannock River, except Fredericksburg and Port Royal;] [in. 1846, om. 1850: on the south, and including Westmoreland Circuit on the north side of that river, within the Virginia Conference] [in. 1854: Alleghany Mountain].

**1858.]** *Virginia Conference* shall be bounded on the east by [1866. the Atlantic Ocean; on the north by the Potomac River, Chesapeake Bay, and those portions of the States of Maryland and Delaware which have adhered or may hereafter adhere South; on the west by the Alleghany Mountains, beginning at the western extremity of the State of Maryland, and extending to the county of Bath, Va.; thence by the eastern line of said county to Alleghany County; thence by the eastern line of said county to Roanoke County; thence by the western and southern line of said county to the top of the Blue Ridge; thence by the top of the Blue Ridge to the State line; and on the south by Albemarle Sound and Roanoke River up to its intersection with the State line; thence by said line to the top of the Blue Ridge.

**1866.]** *Virginia Conference* shall be bounded on the east by the Atlantic Ocean, embracing [om. 1870: all the work on] the eastern shore of Virginia, and ["the State of" ch. 1870 to "all the portions of the States of Delaware and"] Maryland not included in [om. 1870: the bounds of] the Baltimore Conference; on the north by the Potomac River, from its mouth to the line of Stafford and King George Counties; ["and thence" ch. 1870 to "by said line from that point"] to the Rappahannock [om. 1870: River], and by ["that" ch. 1870 to "the Rappahannock"] River, [in. 1870: excluding Fredericksburg Station,] to the Blue Ridge; on the west by the Blue Ridge to the [in. 1870: North Carolina] State line; [in. 1870: and] on the south by [in. 1870: the said State line, to its intersection by the] [om. 1870: Albemarle Sound and] Roanoke River ["to its intersection with the State line" ch. 1870 to "(excluding Union Church, in Mecklenburg County, Virginia); and by the Roanoke River and Albemarle Sound to the Atlantic Ocean"] [om. 1870: and thence by the said line to the top of the Blue Ridge].

## 3. WESTERN VIRGINIA CONFERENCE.

**1850.]** *Western Virginia Conference* shall include all that [1870. part of ["the State of" ch. 1866 to "West"] Virginia, [om. 1866: which is

or may be under our jurisdiction,] not ["included" ch. 1866 to "embraced"] in the ["Virginia" ch. 1866 to "Baltimore"], [om. 1866: North Carolina,] and Holston Conferences, [in. 1866: beginning at the western extremity of the State of Maryland, and running along the South-western range of the Alleghany Mountains to the Holston Conference line, on the Flat-top Mountain: and also that part of the State of Kentucky ["embraced" ch. 1866 to "included"] in the Guyandotte District.

**1870.]** *Western Virginia Conference* shall include all that part of West Virginia not embraced in the Baltimore and Holston Conferences, and that part of Kentucky included in the Guyandotte District [in. 1874: and in the Prestonburg, Piketon, and Big Sandy Circuits].

#### 4. HOLSTON CONFERENCE.

**1844.]** *Holston Conference* shall include East Tennessee, [in. [1858. 1858: with the exception of a small part in the Georgia Conference,] that part of the State of North Carolina [om. 1850: now] embraced in the Asheville and Wytheville Districts, [in. 1850: including the Cherokee Indians heretofore in Murphy Mission, Georgia Conference;] and so much of the State of Virginia as is [om. 1850: now] embraced in the Wytheville District, and the Districts lying west of New River.

**1858.]** *Holston Conference* shall include East Tennessee; that [1870. part of Virginia which is now embraced in the Wytheville, Abingdon, and Rogersville Districts; that part of North Carolina lying west of the Blue Ridge; a small portion east of the Blue Ridge, embraced in Catawba Circuit, and what is in the Wytheville District; and that part of the State of Georgia beginning on the State line of Tennessee, at the eastern part of the Lookout Mountain, and running with the base of Lookout Mountain to the Alabama line; and thence north with the said line to the State line of Tennessee.

**1870.]** *Holston Conference* shall include East Tennessee and that part of Middle Tennessee ["now embraced in the Pikeville District" ch. 1882 to "east of a line drawn on the western boundary line of the counties of Marion, Sequatchie, Bledsoe, Cumberland, and Fentress, to the top of Cumberland Mountain; thence with the top of Cumberland Mountain to the Kentucky line (Monteagle in Marion County, and Bethel in Sequatchie County, excepted)"]; that part of the States of Virginia and West Virginia which is now embraced in the Rogersville, Abingdon, Jeffersonville, and Wytheville Districts, south of the line of the Baltimore Conference, and including Jacksonville Circuit; [in. 1874: the line between the Baltimore and the Holston Conferences, running straight from Jacksonville, in Floyd County, to Central Depot, in Montgomery County, so as to ("embrace in the Holston Conference the territory known as the New Hope Circuit" ch. 1882 to "include Auburn, Montgomery County, Virginia, in the Holston Conference);] that part of the State of North Carolina which lies west of the Blue Ridge; a small part lying east of said ridge, ["and embraced in" ch. 1874 to "embracing the"] Catawba Circuit, and that part now in the Wytheville District; and so much of the State of Georgia as is included in the following boundary: Beginning on the State line of Tennessee, at the eastern part of Lookout Mountain; thence to the Alabama State line; thence [om. 1878: north] with said State line to [om. 1878: ("Battle" ch. 1874 to "Tel-and") Creek, and with said creek and] [in. 1878: where the Alabama

State line crosses] the Tennessee River [om. 1878: to the State line of Tennessee]; and thence to the beginning, [in. 1874: and the town of Graysville, Georgia].

#### 5. NORTH CAROLINA CONFERENCE.

**1844.]** *North Carolina Conference* shall be bounded on the [1858. east by the Atlantic Ocean; on the north by Albemarle Sound, Roanoke, and Staunton Rivers; on the west by the top of the Blue Ridge, including the counties of Wilkes and Iredell; on the south by the south lines of Iredell, Rowan, [om. 1850: Davidson, Randolph, and Chatham] [in. 1850: the Yadkin and Pee Dee Rivers, and the State line to the ocean]; [om. 1850: thence by Cape Fear River, except those appointments now included in the Wilmington and Lincolnton Districts].

**1858.]** *North Carolina Conference* shall be bounded on the [1870. east by the Atlantic Ocean; on the north by Albemarle Sound and Roanoke River to that point where it is intersected by the State line; and thence with the said line to the top of the Blue Ridge, including the counties of Wilkes, Alexander, and Iredell; on the south by the south lines of Iredell, Rowan, the Yadkin and Pee Dee Rivers, and the State line to the ocean.

**1870.]** *North Carolina Conference* shall be bounded on the east by the Atlantic Ocean; on the north by Albemarle Sound and Roanoke River to its intersection with the Virginia State line, and by said State line (but including Union Church, in Mecklenburg County, Virginia) to the Blue Ridge; on the west by the western boundary of Surry, Wilkes, Caldwell, Burke, McDowell, Rutherford, and Polk Counties, to the South Carolina line; and on the south by the State line of South Carolina, to the ocean.

#### 6. SOUTH CAROLINA CONFERENCE.

**1844.]** *South Carolina Conference* shall include all the State of South Carolina [om. 1870: and so much of the State of North Carolina] [om. 1850: as is included in the Lincolnton, (in. 1846: Cheraw,) and Wilmington Districts] [in. 1850, om. 1870: as is not included in other Conferences].

*Georgia Conference* shall include all the State of Georgia except [in. 1858: a small portion included in the Holston Conference, and] that part which lies south of a line commencing at Fort Gaines, on the Chattahoochee River, running thence in a direct line to Albany, on Flint River; thence along the line of the Ocmulgee and Flint River Railroad to the ["Ocmulgee" ch. 1858 to "Apapa"] River; [in. 1858: thence in a direct line to Horse Creek, where it enters the Ocmulgee;] thence down said river to the Altamaha; thence down the Altamaha to the Atlantic Ocean, [om. 1858: and also that part of North Carolina included in the Murphy ("Circuit" ch. 1859 to "Mission")] [om. 1850: ("Lafayette" ch. 1846 to "Fayette") District]. [In. 1850, om. 1858: The boundary line between the Holston and Georgia Conferences shall be the Tennessee River, from the northern terminus of the Lookont Mountain to the northern terminus of the Raccoon Mountain.] [In. 1858: It shall also include the town of Girard, Alabama.]

#### 7. NORTH GEORGIA CONFERENCE.

**1870.]** *North Georgia Conference* shall embrace all that part of the State of Georgia (except a small part heretofore described as in the Holston Conference) which lies north of the following line: Beginning at the Chattahoochee River at Pine Mountain, and running along Pine Mountain to Flint River; thence down

said river to the southern line of Upson County; thence along the southern line of Monroe County, to Ocmulgee River; thence along the south lines of Jones, Baldwin, Hancock, Warren, and Richmond Counties, to the Savannah River.

#### 8. SOUTH GEORGIA CONFERENCE.

*South Georgia Conference* shall include all that part of the State of Georgia lying south of the southern line of the North Georgia Conference; [om. 1882: and the town of Girard in Alabama].

#### 9. FLORIDA CONFERENCE.

**1844.]** *Florida Conference* shall include all that part of the State of ["Georgia" ch. 1870 to "Florida"] not included in the ["Georgia" ch. 1870 to "Alabama"] Conference ["and East and Middle Florida" ch. 1854 to (om. 1870: "all the State of Florida not included in the ["Alabama" ch. 1866 to 'Montgomery'] Conference)"]].

*Alabama Conference* shall include all that part of the State of [1866. Alabama not included in the Tennessee [in. 1854: and Georgia] ["Conference" ch. 1854 to "Conferences"]; West Florida [in. 1858: except Apalachicola]; and the counties of Jackson, Green, Wayne, Clark, Lauderdale, Kemper, Noxubee, Lowndes, [om. 1854: and] that part of Monroe east of the Tombigbee River, [in. 1854: and that part of Itawamba east of Bull Mountain Creek in the State of Mississippi].

**1866.]** *Montgomery Conference* shall include West Florida, [1870. except Apalachicola, and all that part of the State of Alabama lying east of the line herein described, viz.: Beginning at the mouth of the Mobile River; thence up that stream and the Alabama River to the city of Selma; thence up the Alabama and Tennessee Rivers Railroad to Montevallo, the same to be considered as east of the line; thence along the Elyton Road to the Cahaba; thence up said river to the eastern line of Blount County, and along said line to the southern boundary of the Tennessee Conference.

*Mobile Conference* shall include all that part of the State of Alabama lying west of the line dividing it from the Montgomery Conference, and south of the Tennessee Conference, and the counties of Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Lowndes, Noxubee, that part of Monroe east of the Tombigbee River, and that part of Itawamba east of Bull Mountain Creek, in the State of Mississippi.

#### 10. ALABAMA CONFERENCE.

**1870.]** *Alabama Conference* shall include West Florida (except Apalachicola) and all of the State of Alabama [om. 1882: the town of Girard] [in. 1874: (so much of Sumter County as lies north of the Noxubee and west of the Tombigbee Rivers [in. 1878: and that portion of Pickens County lying west of the Tombigbee River], excepted) lying south of the following boundary line: Beginning at the south-west corner of Pickens County; thence with the southern lines of Pickens and Tuscaloosa Counties, and a direct line on the same parallel of latitude, east to the Coosa River; thence down said river to the southern boundary of Coosa County; thence east by said county line, and through Tallapoosa County, to the southern boundary of Chambers County, and by said county line to the State line of Georgia.



## 11. NORTH ALABAMA CONFERENCE.

*North Alabama Conference* shall embrace all of the State of Alabama lying north of the boundary line last described.

## 12. LOUISIANA CONFERENCE.

1846.] *Louisiana Conference* shall embrace ["all" ch. 1870 to "that portion of"] the State of Louisiana not included in the Mississippi Conference [in. 1832; and so much of the State of Arkansas as lies south of the following boundary line: Leave the Mississippi River above Lakeport on the township line between townships sixteen and seventeen, in Chicot County, Arkansas; run thence due west on said line to Beoff River; thence south to the Louisiana State line]. [In. 1886: All the German Churches in Louisiana shall belong to the Louisiana Conference.]

## 13. MISSISSIPPI CONFERENCE.

1844. *Mississippi Conference* shall include all [om. 1846: that part of] the State of Mississippi not included in the Memphis and Alabama Conferences ["and all" ch. 1846 to "together with so much of"] the State of Louisiana [in. 1858: as is] [in. 1846: north of Bayou Manshack, Amite River, Lakes Maupas, Ponchartrain, and Bourne, except Baton Rouge].

1870.] *Mississippi Conference* shall embrace all that part of the State of Mississippi lying south of the southern boundaries of Washington, Holmes, Atalla, Winston, and Noxubee Counties [in. 1886: except that part of Neshoba County lying north of the Pearl River], together with so much of the State of Louisiana as lies north of Bayou Manshack, Amite River, and Lakes Maupas, Ponchartrain, and Bourne, except Baton Rouge [in. 1886: and Brookstown].

## 14. NORTH MISSISSIPPI CONFERENCE.

*North Mississippi Conference* shall include all of the State of Mississippi not included in the Mississippi Conference, [in. 1874: and so much of Sumter County, Alabama, as lies north of the Noxubee and west of the Tombigbee Rivers,] [in. 1873: and that portion of Pickens County, Alabama, lying west of the Tombigbee River].

## 15. MEMPHIS CONFERENCE.

1844.] *Memphis Conference* shall be bounded on the east by the Tombigbee River, Alabama State line, and Tennessee River; on the north by the Ohio and Mississippi Rivers; west by the Mississippi River; and south by a line running due east from the Mississippi River to the south-west corner of Tallahatchie County; thence due east to the South eastern corner of Yallabusha County; thence in a straight line to the north-western corner of Oktibaha County; thence due east to [in. 1853: Tibby Creek; and thence with said creek to] the Tombigbee River.

1870. *Memphis Conference* shall be bounded by the Mississippi, Ohio, and Tennessee Rivers, and by the State line between Tennessee and Mississippi.



## 16. TENNESSEE CONFERENCE.

**1844.]** *Tennessee Conference* shall include Middle Tennessee, [1862. om. 1870: and that part of North Alabama watered by those streams flowing into the Tennessee River,] [in. 1870: except that portion of the Pikeville District in the Holston Conference].

**1882.]** *Tennessee Conference* shall include Middle Tennessee, except that portion east of a line drawn on the western boundary line of the counties of Marion, Sequatchie, Bledsoe, Cumberland, and Fentress, to the top of Cumberland Mountain; and thence to the Kentucky line—Monteagle, in Marion County, and Bethel, in Sequatchie County, being included in the Tennessee Conference.

## 17. KENTUCKY CONFERENCE.

**1844.]** *Kentucky Conference* shall include the State of Kentucky, except so much of the State of Kentucky as lies west of the Tennessee Conference. [1846.

**1846.]** *Kentucky Conference* shall embrace all that portion of the State of Kentucky [in. 1854: ("except that part of the State of Kentucky" ch. 1870 to "not") included in the Western Virginia Conference] ["that lies" ch. 1870 to "lying"] north and east of ["a" ch. 1870 to "the following"] line: Beginning at the mouth of Harrod's Creek, on the Ohio River; thence running south, on the northern line of Middleton and Jefferson Circuits, to the Bardstown Turnpike road; thence with said turnpike to Bardstown; thence with the direct road to Springfield; thence to the towns of Haysville and Liberty; thence due south to the Cumberland River; thence up said river to the Fork, thence up the South Fork to the Tennessee [in. 1870: State] line, including [om. 1858: in this Conference Mount Washington and] Liberty; [om. 1858: together with Soule Chapel in Cincinnati, Ohio], [om. 1854: and all that part of the Kanawha District in Western Virginia, and such other Societies on the northern border as have adhered or may adhere South, according to the plan of separation; except the town of Augusta, Kentucky, and any other Society which has adhered or may adhere North, according to said plan].

## 18. LOUISVILLE CONFERENCE.

*Louisville Conference* shall embrace all that part of the State of Kentucky not included in the ["Kentucky Conference and in the Memphis Conference" ch. 1858 to "Memphis, Kentucky, and Western Virginia Conferences"], [in. 1874, om. 1882: and Jeffersonville and New Albany,] [in. 1882: and the State of] Indiana.

## 19. ILLINOIS CONFERENCE.

**1870.]** *Illinois Conference* shall embrace the State of Illinois [in. 1874, om. 1882: and all Indiana except New Albany and Jeffersonville].

## 20. ST. LOUIS CONFERENCE.

**1846.]** *St. Louis Conference* shall include all that part of the [1874. State of Missouri south of the Missouri River, [in. 1850, om. 1854: and also the Kansas River District, heretofore in the Indian Mission Conference,] [in. 1866, om. 1870: and that part of the State of Kansas and New Mexico south of the Kansas River].

**1874.** *St. Louis Conference* shall embrace all that part of the

State of Missouri which lies south of the Missouri River, and east of a line commencing at the mouth of the Gasconade River, and following its course to the mouth of the Big Piney; thence along the course of that stream to its head-waters, at or near Cedar Bluffs; and thence in a straight line to and southward along the east line of Range Eleven, to the southern boundary line of the State of Missouri.

#### 21. SOUTH-WEST MISSOURI CONFERENCE.\*

*South-west Missouri Conference* shall include all that part of Missouri lying south of the Missouri River not included in the St. Louis Conference.

#### 22. MISSOURI CONFERENCE.

1844.] *Missouri Conference* shall include [in. 1846: all (om. 1870: that part) of] the State of Missouri [in. 1846: north of the Missouri River], [in. 1850, om. 1858: and also the city of Quincy, Illinois.] [in. 1866, om. 1870: and all that part of the State of Kansas lying north of the Kansas River; also Montana and Idaho Territories].

*Kansas Mission Conference* shall include the Kansas Territory, [1866. and that part of the Territory of New Mexico not included in the Pacific Conference.

#### 23. WESTERN CONFERENCE.

1870.] [*"Kansas and Nebraska"* ch. 1874 to *"Western"*] *Conference* shall include the States of Kansas, Nebraska, [om. 1874: and Colorado.] and the Territories of Wyoming [om. 1874: Montana] and Idaho, and any other territory east of the Rocky Mountains, and west of the Missouri State line, not included in other Conferences.

#### 24. DENVER CONFERENCE.

1874.] *Denver Conference* shall include the Territories of Colorado [om. 1878: Montana] and New Mexico.

#### 25. MONTANA CONFERENCE.

1878.] *Montana Conference* shall embrace the Territory of Montana.

#### 26. INDIAN MISSION CONFERENCE.

1844.] *Indian Mission Conference* shall be bounded [om. 1854: as follows, namely:] [om. 1870: on the] north by the [om. 1858: Missouri River] [in. 1854: ("Territory" ch. 1866 to "State") of Kansas], east by [om. 1870: the States of] Missouri and Arkansas, south by the Red River, and west by the Rocky Mountains, [in. 1850, om. 1858: with the exception of Kansas River District].

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\*In 1870 the General Conference gave the St. Louis Conference permission to divide, if it should seem advisable to do so before the meeting of the General Conference in 1874. The division took place in September, 1870, and the new Conference was organized in 1871, with the name "West St. Louis," which was changed in 1874 to "South-west Missouri."

## 27. ARKANSAS CONFERENCE.

*Arkansas Conference* shall include the State of Arkansas. [1854. 1854.] *Arkansas Conference* shall include all the State of [1870. 1870.] Arkansas north of a line commencing at the mouth of White River, and running thence up said river to the mouth of Des Arc Bayou; thence up said bayou to the mouth of Cypress Bayou; thence up said bayou to its head; thence down the Palarm Creek to the Arkansas River; thence up said river to the mouth of the Petit Jean; thence along the line between Yell and Perry Counties to the south-west corner of Perry; thence in a direct line to the south-west corner of Yell County; and thence due west to the Western line of the State.

[1870.] *Arkansas Conference* shall include that part of the [1878. 1878.] State of Arkansas inclosed by the following boundary line: Beginning at the point where the North Fork of White River crosses the Missouri State line; thence down North Fork to its mouth; thence down White River to the point of White River Mountains; thence with said mountains to Miller's Ferry, on Little Red River; thence south with the range of mountains to the head of Palarm Creek; thence down said creek to Arkansas River; thence up said river to the mouth of Petit Jean; thence along the line between Yell and Perry Counties ["to the south-west corner of Perry" ch. 1874 to "so as to include Perry County"]; thence in a direct line to the south-west corner of Yell County; thence due west to the western line of the State; and thence with the State line to the beginning.

[1878.] *Arkansas Conference* shall include that part of the State of Arkansas inclosed by the following boundary line: Beginning at the point where the North Fork of White River crosses the Missouri State line; thence down North Fork to its mouth; thence down White River to the ["point of White River Mountains; thence with said mountains to Miller's Ferry on Little Red River" ch. 1882 to "mouth of Sillamore; thence up South Sillamore to line, or Range Twelve; thence south with range line to Little Red River; thence down Little Red River to Miller's Ferry"]; thence to the mouth of Palarm Creek, on the Arkansas River, so as to include all of the present boundary lines of Quitman and Mount Vernon Circuits; thence to the south-east corner of Perry County; thence west by the south boundary lines of Perry, Yell, and Scott Counties to the State line; thence with the State line to the beginning.

## 28. WHITE RIVER CONFERENCE.

[1870.] *White River Conference* shall be bounded on the east by the Mississippi River; on the north by the Missouri State line; on the west by the Arkansas Conference; on the south by a line running from the head of Palarm Creek to the head of Cypress Bayou; thence down said bayou to Des Arc Bayou; thence down that bayou to White River, and down said river to its mouth.

## 29. LITTLE ROCK CONFERENCE.

[1854.] ["*Wachita*" ch. 1866 to "*Little Rock*"] *Conference* shall embrace all [in. 1870: that portion of] the State of Arkansas not included in the Arkansas, [in. 1870: (om. 1882: and) White River,] [in. 1882: and Louisiana] ["*Conference*" ch. 1870 to "*Conferences*"] [in. 1874, om. 1882: and a part of Louisiana lying north of Soda Lake and west of Red River].

## 30. NORTH TEXAS CONFERENCE.

**1870.]** ["*Trinity*" ch. 1874 to "*North Texas Conference*" shall be bounded on the north by Red River; on the east by the western State lines of Arkansas and Louisiana; on the south by a line commencing at the Louisiana State line in Caddo Lake; thence up said lake to the mouth of Little Cypress River; up said river to Taylor's bridge; thence in a direct line to Fort Crawford; thence in a direct line to Fredonia, on Sabine River; thence following said river to Belzora; thence by a direct line to the south-east corner of Van Zandt County, including the Canton and Garden Valley Circuits; thence along the southern boundaries of Van Zandt and Kaufman Counties to Trinity River; and on the west by Trinity River and West Fork to its source; and by a direct line from that source to Red River.

**1878.]** *North Texas Conference* shall be bounded on the north by Red River; on the east by the State line: *provided*, that the town of Texarkana shall be wholly embraced in this Conference; on the south by Soda Lake and Little Cypress as far up as the south boundary of Upshur County; thence west with the south boundary of said county to the Texas and Pacific Railroad; thence west with said railroad to Wills Point; thence south of said railroad, and in a westerly direction, to the east boundary of Kaufman County; thence south with said east boundary to the south-east corner of Kaufman County; thence west with the south boundary of Kaufman County to the Trinity River: *provided*, that any appointment of the Prairieville Circuit that may be in Kaufman County shall be embraced in the East Texas Conference: *and provided, further*, that all towns situated, or to be situated, on that part of the Texas and Pacific Railroad which forms a boundary between the North and East Texas Conferences, shall be embraced in the East Texas Conference, excepting Wills Point, which remains with the North Texas Conference; on the west by Trinity River and its west fork tributary to the source; thence due north from the source to Red River.

**1844.]** "*Eastern*" ch. 1858 to "*East*" ["] *Texas Conference* shall **[1870.]** embrace all that part of the ["*Republic*" ch. 1846 to "*State*"] of Texas east of a line beginning at the east pass of Galveston Bay; thence through said bay to the mouth of Trinity River; thence up said river to the source of the ["*middle*" ch. 1854 to "*west*"] fork of the same; [in. 1854: and thence due north to Red River].

## 31. EAST TEXAS CONFERENCE.

**1870.]** *East Texas Conference* shall be bounded on the north by the southern boundary of ["*Trinity*" ch. 1874 to "*North Texas*"] Conference above described; on the east by the Louisiana State line, from its junction with the ["*Trinity*" ch. 1874 to "*North Texas*"] southern boundary aforesaid, in ["*Caddo*" ch. 1878 to "*Soda*"] Lake, to the Gulf of Mexico; on the south and west by the Gulf of Mexico to the east pass of Galveston Bay, and thence by said bay and the Trinity River to the south-west corner of Kaufman County.

## 32. TEXAS CONFERENCE.

**1844.** [Om. 1846: *Western*] *Texas Conference* shall embrace **[1858.**



all that part of the ["Republic" ch. 1846 to "State"] of Texas lying west of Trinity River, including Galveston Station.

**1858.]** *Texas Conference* shall be bounded east by the Trinity River, to the source of the west fork; north by the State line; south by the sea-coast, to the mouth of the Guadalupe River; thence up said river to where it is crossed by the road from San Antonio to Fredericksburg; thence on said road to Fort Mason; thence due north to the Colorado River; thence up said river to the Big Spring; thence due north to the State line.

**1866.]** *Texas Conference* shall be bounded on the east by Trinity River, from the south-east corner of ["Leon" ch. 1882 to "Navarro"] County to the coast; on the south by the Gulf [in. 1870: of Mexico], to Trespalacios Bay; on the west by the Trespalacios [in. 1870: River], and the east line of Jackson, Lavaca, Gonzales, Caldwell, and Hays Counties; and on the north by the Perdenales [in. 1870: River], and a direct line from its mouth to the north-west corner of Travis County, and the south line of [om. 1882: Williamson, Milam, Robertson, and Leon Counties to Trinity (in. 1870: River)] [in. 1882: the North-west Texas Conference].

### 33. NORTH-WEST TEXAS CONFERENCE.

*North-west Texas Conference* shall be bounded on the north by [1874. the State line; [in. 1870: on the] east by ["the" ch. 1870 to "Trinity and"] East Texas ["Conference" ch. 1870 to "Conferences"]; south by [om. 1870: the] Texas Conference, [in. 1870: and a line running due west from the north-west corner of Texas Conference to] the road from San Antonio to Fort Mason; [in. 1870: and on] the west ["thence due north" ch. 1870 to "by said road to Fort Mason, and a line running due north from Fort Mason"] to the Colorado River; thence up said river to the Big Spring; thence due north to the State line.

**1874.]** *North-west Texas Conference* shall be bounded as follows: Beginning on the Trinity River, at the south-east corner of Leon County, and running thence with the south line of Leon, Robertson, Milam, and Williamson Counties, to the north-west corner of Travis County; thence ["due west to the San Antonio and Fort Mason road; thence with said road to Fort Mason" ch. 1878 to "south to the south-east corner of Burnet County; thence west with the line of said county to the south-west corner of Llano"]; then [om. 1878: due] north, [in. 1878: to the south-west corner of San Saba; thence with the western line of said county to the Colorado River; thence ["up said river, with its meanderings, to Big Spring" ch. 1878 to "along the Colorado River, to the line between Tom Green and Mitchell Counties; thence along the south line of Mitchell, Howard, Martin, and Andrews Counties, to New Mexico"]; thence due north to the State line; thence east with the State line to Red River; thence down said river, with its meanderings, to a point due north of and opposite to the head of West Fork of Trinity River; thence south to the head of said fork of Trinity River; thence down said river, with its meanderings, to the place of beginning.

**1882.]** *North-west Texas Conference* shall be bounded as follows, viz.: Beginning on the Trinity River, at the south-east corner of Navarro County, and running thence on the south line of said county to the north-east corner of Limestone County; thence on the east line of Limestone County (including those parts of Wortham and Mexico Circuits that are situated within Freestone County) to a point opposite the line between Groesbeck and Kosse Circuits; thence west to the south-west corner of Groesbeck Circuit; thence in a direct line to the south-east corner of McLennan County; thence with the south line of said



county to Bell County; thence with the east line of Bell to Milam County; thence with the south line of Bell to Williamson County; thence on the east line of Williamson to Lee County; thence on the south line of Williamson to Burnet County; thence by the south-east line of Burnet to the Colorado River: thence along the Colorado River to the line between Tom Green and Mitchell Counties; thence along the south line of Mitchell, Howard, Martin, and Andrews Counties, to New Mexico; thence due north to the State line; thence east with the State line to Red River; thence down said river, with its meanderings, to a point due north of and opposite to the head of West Fork of Trinity River; thence south to the head of said fork of Trinity River; thence down said river, with its meanderings, to the place of beginning.

#### 34. WEST TEXAS CONFERENCE.

**1858.]** [*"Rio Grande Mission"* ch. 1866 to *"West Texas"*] *Conference* shall include all that part of the State of Texas [in. 1870: lying] west of the Texas [in. 1866: and North-west Texas] [*"Conference"* ch. 1866 to *"Conferences"*] [om. 1866: including Fredericksburg].

#### 35. GERMAN MISSION CONFERENCE.

**1874.]** *German Mission Conference* of Texas and Louisiana [**1886.** shall include so much of the work in the States of Texas and Louisiana as is under the supervision of the German ministers of our Church.

**1886.]** *German Mission Conference* shall include all the German Churches in the State of Texas.

#### 36. MEXICAN BORDER MISSION CONFERENCE.

*Mexican Border Mission Conference* shall include the States of Tamaulipas, Nueva Leon, Coahuila, Durango, Sonora, Sinaloa, and the territory of Bajo California in the Republic of Mexico, and all of the Mexican population within the southern border of the United States of America.

#### 37. CENTRAL MEXICAN MISSION CONFERENCE.

*Central Mexican Mission Conference* shall include all the Republic of Mexico, except that portion which is included in the Mexican Border Mission Conference.

#### 38. LOS ANGELES CONFERENCE.

**1870.]** *Los Angeles Conference* shall include all the territory in the State of California and adjoining regions, between the Pacific Ocean and the Rocky Mountains, lying south of the following line (and not included in other Conferences), viz.: Beginning at a point on the shore of the Pacific Ocean, on the line between San Luis Obispo and Monterey Counties; [om. 1874: thence on that line to the Coast Range Mountains, on the line between San Luis Obispo and Kane Counties to Lijon Pass; thence on a north-easterly direction along the line of the Sierra Nevada Mountains, to the parallel of thirty-six de-

gress north latitude, and eastward on that parallel.] [in. 1874, om. 1886: continuing thence on the line between Kern and Tulare Counties]; [in. 1886: thence east to the north-west corner of Kern County; thence south-east to the line between San Luis Obispo and Kern Counties to the north boundary of Ventura County; thence east with the south boundary line of Kern County to San Bernardino County;] [in. 1874: thence north to the parallel of thirty-six degrees north latitude; and thence eastward ("on" ch. 1886 to "with") that line].

#### 39. PACIFIC CONFERENCE.

**1854.]** *Pacific Conference* shall include all the State of California [in. 1866: not embraced in the Columbia Conference], and that part of the Territory of New Mexico west of the Rocky Mountains.

**1870.]** *Pacific Conference* shall embrace all the State of California not included in the [om. 1882: Columbia and] Los Angeles ["Conferences" ch. 1882 to "Conference"].

#### 40. COLUMBIA CONFERENCE.

**1866.]** *Columbia Conference* shall include the State of Oregon and that part of the State of California lying north of Scott's Mountain, with the Washington Territory.

**1870.]** *Columbia Conference* shall embrace the State of Oregon, Washington Territory, and so much of the State of California as lies north of Scott's Mountain.

**1882.]** *Columbia Conference* shall embrace the State of Oregon and the Territories of Washington and Idaho.

1844.] ["OF THE PRINTING AND CIRCULATING OF BOOKS, AND OF THE PROFITS ARISING THEREFROM" ch. 1854 to "OF THE PUBLICATION OF BOOKS AND PERIODICALS," ch. 1858 to

## "PUBLISHING HOUSE."

1878.]

### I. NAME AND OBJECT.

1844.] The principal establishment of the Book Concern [1846. shall be in the city of New York; and there shall be such other establishments as the General Conference may deem expedient.

There shall be an establishment of the Book Concern in Cincinnati, which shall be conducted by an agent and an assistant, chosen from among the traveling preachers, who shall manage the business in the Western country so as to co-operate with the agents at New York, and shall be members of such Conferences as they may, with the approbation of the Bishops, select.

1854.] There shall be ["a book" ch. 1874 to "an"] establishment in the city of Nashville, Tennessee, for the purpose of manufacturing and publishing books, to be called "The Publishing House of the Methodist Episcopal Church, South," and to be under the control of ["two agents" ch. 1858 to "the General Book Agent"], [in. 1878: to be called the Book Agent of the Methodist Episcopal Church, South,] and a committee to be called the Book Committee, [in. 1866: all of whom shall be elected by the General Conference] [in. 1878: —the Book Committee, upon the nomination of a committee of nine, to be appointed by the Chair].

The object of this institution shall be to advance the cause of [om. 1866: Protestant] Christianity, by disseminating religious knowledge and useful literary and scientific information, in the form of [om. 1858: cheap] books, tracts, and periodicals.

1858.]

### II. DUTIES OF THE GENERAL BOOK AGENT.

1844.] There shall be an Agent and an Assistant Agent [for [1846. the Book Concern at New York], both of whom shall be chosen from among the traveling preachers, and shall be members of such Conferences as they may, with the approbation of the Bishops, select.

The Agents shall have authority to regulate the publications and other parts of the business of the Concern, except what belongs to the editorial departments, as the state of the finances will admit and the demands may require. It shall be their duty to send an exhibit of the state of the Book Concern at New York to each session of the Annual Conferences, and report quadrennially to the General Conference. They shall also inform the Conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the Conference. They shall publish such books and tracts as are recommended by the General Conference, and may, if approved by the editors, publish such as are recommended by the Book Committee at New York, or recommended by an Annual Conference; and they may reprint any book or tract which has been once approved and

published by us, when in their judgment and in the judgment of the editors the same ought to be reprinted; or they may publish any new work which may be approved by the editors.

They [the agents at Cincinnati] shall have authority to publish any book or tract which has been previously published by the agents at New York, when in their judgment and in the judgment of the Book Committee the demand for such publications will justify and the interests of the Church require it; provided they shall not reprint our large works—such as the commentaries, quarto Bible, Wesley's and Fletcher's works, or any other work containing more than seven hundred pages.

Printed sheets ordered by the Agents from New York shall be sent at fifty per cent., and bound books of the General Catalogue at forty per cent. discount from the retail prices; and those ordered from Cincinnati to New York to be sent on the same terms, the Agency sending the books to be charged with the expense of transportation.

It shall be the duty of the Agents to send an exhibit of the state of the Book Concern at Cincinnati to each session of all the Annual Conferences, and report quadrennially to the General Conference. They shall also inform the Conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the Conference.

The Agents at this establishment shall report to the Agents at New York during the current year as largely and frequently as their funds will allow, and to the full amount of stock furnished, if practicable. They shall also remit any surplus funds that may be in their hands after defraying the expense of conducting their business, which shall be added to the profits of the Concern at New York, and appropriated to the same purposes.

No books shall hereafter be issued on commission, either from New York, Cincinnati, or any other depository or establishment under our direction.

1846.] There shall be an Agent appointed, whose duty it [1854. shall be to provide for the supply of books for the Methodist Episcopal Church, South, by contracting for such books where they can be obtained on the best terms. He shall be responsible to the General Conference, and shall exhibit a full account of his agency to the General Conference.

The Agent so appointed shall be authorized and required to receive any amount of accounts, stock, or money awarded to the Methodist Episcopal Church, South, by the joint commissioners of the Methodist Episcopal Church and of the Methodist Episcopal Church, South; and also any donations which may be made to the Book Concern of the Methodist Episcopal Church, South; and shall make such investment of such money, etc., as may come into his possession, as shall be advised by the Book Committee.

The Agent shall annually announce to the several Annual Conferences the amount of profits in the sale of books during the preceding year, and the dividends to which each Annual Conference is entitled.

1854.] ["The Agents shall receive all the funds of the Church known as the book fund" ch. 1858 to "The General Book Agent shall have charge of the funds, ('stock' ch. 1874 to 'stocks,') fixtures, and real estate, and all other property of the Publishing House" [in. 1858, om. 1878: and of the (in. 1874: Depository or) Depositories (om. 1874: and periodicals) belonging to the General Conference] and [in. 1858: he shall] be responsible to ["the General" ch. 1858 to "said"] Conference for the prudent ["application" ch. 1858 to "use"] and safe management of the same, under the [om. 1878: general] direction of the ["Conference" ch. 1878 to "Book Committee"]. ["They" ch. 1858 to "He"] shall make [in. 1878: monthly reports to the Book Committee, showing the exact state of his business and the condition of the House, and shall make an] [om. 1878: ("annual" ch. 1874 to "a yearly")] exhibit to the several Annual Conferences [in. 1878: on the first day of ("June" ch. 1882 to "April") in each year, and



publish the same in the *Nashville Christian Advocate* (om. 1882: for one month)] and [in. 1858: give] a full [om. 1858: and detailed] account of the state and progress of the business to the General Conference. [In. 1878: All his reports and exhibits shall be carefully audited by the Book Committee, and certified to by the same.]

["The Agents shall proceed immediately to" ch. 1858 to "He shall publish such books and tracts only as are approved by the Book Editor"], [in. 1874: to be hereinafter provided for,] [in. 1858, om. 1866: and place the imprint of the Publishing House or of the Agent only on such books as reflect views accordant with our Discipline and acknowledged standards]; [in. 1858: and in case of difference (om. 1866: and disagreement) between the Book Agent and the Book Editor, the matter shall be referred to the Book Committee. He shall] supply, as far as practicable, the demand of the Church for books, tracts, and periodicals, availing ["themselves" ch. 1858 to "himself"] of all the facilities of other establishments for their publication at the cheapest rates; and in all [in. 1878: his] investments for the [om. 1878: manufacturing] [om. 1870: of books and in the] [om. 1874, re-in. 1878: manufacture] of books ["they shall govern themselves" ch. 1858 to "he shall govern himself," ch. 1874 to "he shall be governed"] strictly by the principles of economy, [om. 1866: in view of the ultimate permanent ("establishment" ch. 1858 to "interests") of the Publishing House].

The books shall be sold at a price sufficient to cover prime cost, [1858. rates of discount to wholesale purchasers, the allowance of our Bishops, and a reasonable advance to sustain the business of the institution, without hazard of loss or material increase of profit.

**1858.]** He shall sell the books for cash, or [in. 1878: its equivalent]; [om. 1866: for negotiable paper, at no more than six months' credit, and at the lowest rates that security against failure may allow;] [in. 1866, om. 1878: (in. 1874: on) short credit, but in no case shall he grant credits where in his judgment it will endanger the interests of the Publishing House].

**1846.]** The Book Agent shall not be allowed to invest any of [1854. the capital or proceeds of the Book Concern that may come into his hands before the General Conference of 1850, in real estate or in stock except books, further than may be necessary to carry on the offices of the different periodicals.

**1854.]** The Agents are authorized to invest of these funds, [1858. from time to time, as the business may require, in grounds, houses, and fixtures, a sum not exceeding, in the next four years, \$75,000. The joint concurrence, however, of the College of Bishops, formally given, after free and full consultation and conference with the Book Agents and Book Committee, may authorize a further investment.

**1858.]** He shall make no investments in grounds, houses, or permanent fixtures without the authority of the Book Committee.

#### FINANCIAL SECRETARY.

[1866.

There shall be a Financial Secretary of the Publishing House, elected by the General Conference, whose duty it shall be to visit the Conferences, for the purpose of collecting the debts due the House, and of encouraging and aiding in the establishment of Depositories, and the circulation of books, tracts, and periodicals throughout the Church. He shall also travel through the Church generally, to raise a fund to constitute a free cash capital, that the operations of the Publishing House may be conducted without embarrassment, and upon a scale commensurate with the wants



of the Church and the magnitude of the interests involved. His official relation shall entitle him to a seat and vote with the Book Committee; and when not traveling abroad, he shall give his time and services to the promotion of the interests of the Publishing House.

1866.]

### III. THE BOOK COMMITTEE.

1844.] The Book Committee at New York shall consist of six [1846. traveling ministers and the editors. The annual election of two by the New York, two by the Philadelphia, and two by the New Jersey Conference, shall constitute the six members of the Committee. It shall be the duty of the Book Committee to examine into the condition of the Book Concern, to inspect the accounts of the Agents, and make a report thereof yearly to the three Conferences named above, and to the General Conference. They shall also attend to such matters as may be referred to them by the editors or agents for their action or counsel. And they shall have power to suspend an editor or agent from his official relations as such, if they judge it necessary for the interests of the Church and of the Concern. And a time shall be fixed, at as early a day as practicable, for the investigation of the official conduct of the said editor or Agent, at which two or more of the Bishops shall be requested to attend; and by the concurrence of the Bishops present, and of the majority of the Committee, he may be removed from office in the interval of the General Conference. And in case a vacancy occurs in any of the agencies or editorial departments authorized by the General Conference, it shall be the duty of the Book Committee and two or more of the General Superintendents, as soon as practicable, to provide for such vacancy until the next General Conference.

The Book Committee of this [Cincinnati] department of the Book Concern shall consist of six members in addition to the editors, to be chosen annually—two by the Ohio, two by the Kentucky, and two by the Indiana Conference, whose powers and duties in reference to this establishment shall be the same as those of the Book Committee at New York in relation to the Concern there.

The salaries for the support of the editors and Agents in all our book and periodical establishments shall be fixed by the General Conference, or by committees appointed by that body.

1846.] There shall be a committee of three, styled the Book [1854. Committee, with whom the Agent shall consult on all matters of his agency.

The Book Committee is authorized and instructed to estimate the table expenses of the General Book Agent [in. 1850: and Assistant Book Agents], which, with ["his" ch. 1850 to "their"] quarterage, shall be paid out of the proceeds of the Book Concern. [Om. 1850: The same committee shall estimate the table expenses of the Assistant Agent at Louisville, and determine what portion of said expense shall be paid out of the proceeds of the Book Concern, and what portion out of the funds of the Missionary Society.]

1854.] There shall be a [in. 1857: Book] Committee [in. 1853, [1878. om. 1866: consisting] of ["five" ch. 1866 to "nine"], ["three" ch. 1866 to "five"] of whom shall be resident at Nashville, [in. 1866: Tennessee,] [om. 1858: to be called the Book Committee]. [Om. 1858: No permanent investment of the book fund shall be made by the Agents without their approbation.] They shall ["give advice to the Agents on all matters of general interest, whenever consulted" ch. 1858 to "whenever consulted, give advice to the General Book Agent on all matters connected with the Publishing House"]. [Om. 1858: They shall fix the allowances of the Agents and resident editors, fill vacancies in their own Board, and, with the advice of the Bishops, fill vacancies in the agency and in the corps of resident editors.] [In. 1858: They shall fix the salaries of the Agent, (om. 1866: Financial Secretary,) and ("editor" ch. 1874 to "editors") at Nashville; and, during the intervals of the General Conference, they and (in. 1866: one or more of) the Bishops (om. 1766: together) shall have the power to fill vacancies in their own body, in the agency ("or" ch. 1866 to "and") in the editorial corps (om. 1866: resident) at Nashville.]

1878.] There shall be a Book Committee of thirteen—four

clerical and nine lay—nine of which committee shall reside in or near Nashville, Tennessee.

They shall have full power—

1. To prescribe rules and regulations not inconsistent with the provisions of this chapter for the government of the Agent elected by the General Conference to conduct the business of the ["same" ch. 1886 to "House"].

2. To require said Agent to report to them at least once a month the state of the current business of the House, and the result of the operations of the same during that period.

3. To settle with the present and any future Agent, upon the principles which govern the relations between principal and agent, embracing his individual transactions with himself as Agent, and ascertain the state of the accounts between him and said House, when and as they may think proper; provided such settlement with such future Agent shall be made at least once a year, and the result of the same be reported to the several Annual Conferences, and also to the General Conference.

4. To suspend said Agent at any time for mismanagement or misconduct in office, and appoint another temporarily in his stead for such time as they may deem necessary, during the intervals of the General Conference.

To enter into negotiations with the creditors of the House for [1882. an extension of time upon and an adjustment of their debts.

To see that said debts be paid as rapidly as possible, out of collections from debts due the House, and out of any other funds that may be secured for this purpose, and according to some regular system.

To dispose through the Agent of three-fourths of the real estate, consisting of the Publishing House building and the ground upon which the same is located, and of all other real estate, provided such sale can be made upon fair terms; and if such sale of part cannot be advantageously made by reason of its connection with the residue of said property, then to sell the whole of the same, and all or so much as they may deem best of the fixtures, machinery, and furniture of every kind, if a reasonable price can, in their judgment, be obtained therefor; such sale in either event to be made with the sanction and approval of the creditors who have liens upon the same, and the securities and indorsers who are liable for the other debts of the House. In the event such consent cannot be obtained, said committee is authorized to institute such proceedings through the Agent as may be deemed necessary to secure such sale of part or the whole as may be deemed advisable, the proceeds of the same to go to the payment of the debts of the House, according to their several priorities.

1882.] 5. To provide for the retirement [om. 1866: or extension] of the bonds of the House, as may be necessary or practicable, [in. 1866: or to provide a sinking fund to be invested in such interest-bearing securities as they may deem best to meet the same,] and to settle the remaining indebtedness, if any, as they may deem just and equitable.

1878.] 6. To fix the salaries of the Agent and the editors at Nashville, provided such salaries do not exceed the following sums, to wit: To the Agent, \$2,500; to the Book Editor, \$—; to the Editor of the *Christian Advocate*, \$2,500; to the Editor of Sunday-school Publications, \$2,500. During the intervals of the General Conference, [in. 1886: if there shall be complaints against any editor elected by the General Confer-

ence, of misconduct or inefficiency in his office,] ["they" ch. 1886 to "the Book Committee"], and one or more of the Bishops, shall have the power to ["fill vacancies in their own body, the agency, or in the editorial corps at Nashville" ch. 1886 to "suspend such editor until a full investigation of the matter complained of shall be made. The Bishop or Bishops acting with such committee shall, as speedily as practicable, call together not less than five traveling preachers, none of whom shall reside in Nashville or its vicinity, to hear and determine the whole matter. The accused officer shall have ten days' notice of the time of trial, and be furnished with a written copy of the complaint. He shall have the right to challenge any member of the trial committee for cause deemed sufficient by the Bishop or Bishops appointing it. If, upon full hearing, the complaint be sustained, the office of the editor affected shall be deemed vacant"].

**1886.]** If any editor or officer of the Publishing House be under report of immorality, there shall be speedy investigation according to the law of the Discipline, and the person accused shall be suspended from office until trial, and if found guilty his office shall be deemed vacant. The Book Committee, a majority of the Bishops concurring, shall have power to fill vacancies in the Book Committee, or any office connected with the Publishing House.

**1878.]** 7. The said Book Committee shall at all times have free access to the books, accounts, and papers of said House for purposes of examination, and shall keep a faithful record of their proceedings, and make a full quadrennial report thereof to the General Conference.

8. The annual meeting of the Book Committee shall be held on the first Wednesday in the month of May, and monthly meetings at such times as the committee shall appoint; and a majority of the nine members who are to live near Nashville shall be necessary at monthly meetings, and a majority of the whole Committee necessary to an annual meeting in order to transact business.

**1858.]** IV. [Om. 1866: CONFERENCE] DEPOSITORIES.

**1844.]** There shall be a depository of our books at Charles- **[1846.** ton, S. C., at Pittsburg, Pa., and at Boston, Mass., furnished by the Agents at New York with full supplies of the books of our General Catalogue, Sunday-school books, and tracts, to be sold for the Concern on the same terms as at New York; provided that there shall not be more than twenty-five thousand dollars' worth at Pittsburg, nor more than ten thousand dollars' worth at Boston.

The expenses incident to the transportation, management, and sale of our books at those depositories having been met out of the sales, according to an arrangement with the Agents at New York, the net proceeds shall be forwarded to said Agents as fast as possible.

Full statements shall be made to the Agents at New York semi-annually, at dates fixed by them, of the amount of sales and of expenses, distinguishing cash sales from those on credit; and also, annual statements shall be made of the amount of stock.

If it shall appear to the Agents at New York that the business at either of the depositories is not well managed, or that remittances are not duly

made, they shall give notice thereof to the committee or commissioners acting for the Annual Conference, or to the Annual Conference, who shall immediately correct the error complained of, or cause the affairs of the depository to be wound up.

**1846.]** And he [the Agent] shall cause such books to be de- [1850. posited at Louisville, Kentucky, [om. 1850: Charleston, South Carolina,] and Richmond, Virginia, subject to the itinerant preachers in the Methodist Episcopal Church, South.

The editor of the *Southern Christian Advocate* shall be Assistant Book Agent at Charleston; the editor of the *Richmond Christian Advocate* the Assistant Book Agent at Richmond; and the Missionary Secretary the Assistant Book Agent at Louisville; and they shall be subject to the direction of the General Book Agent in matters relating to depositories.

**1850.]** There shall be an Assistant Book Agent at Richmond, [1854. and another at Louisville, to be appointed by the General Conference; they shall both be subject to the direction of the General Book Agent, in matters relating to the depositories.

**1854.]** 9. There shall be a depository at each of the following [1858. places under the general direction of the Agents, viz.: Richmond, Charleston, New Orleans, St. Louis, Galveston, Louisville, Memphis, and San Francisco; provided that the Agents and Book Committee shall be satisfied that said depositories will be profitably sustained, and shall furthermore have authority to discontinue any one of the same, when they shall find it to be injurious to the interests of the Concern.

**1858.]** Any Conference, or two or more Conferences united- [1878. ly, may establish an agency or depository for the sale of our publications; provided the business with the Publishing House be conducted on strictly business principles, [om. 1866: and that the General Book Agent require a settlement promptly every six months]. And ["he" ch. 1866 to "the General Book Agent"] is [om. 1866; hereby] authorized to suspend operations with any agency or depository that does not meet its payments promptly.

Our publications shall be sold by the General Book Agent to [1866. such Conference agency or depository at no material advance upon their cost, so that the profits of sales, if any, may accrue ultimately to the agency or depository; provided, however, that this privilege shall not be extended to an agency or depository that undertakes to publish books for the Methodist Episcopal Church, South, for which work the Publishing House has been established.

It is recommended to the Annual Conference or Conferences establishing an agency or depository, to appoint an Agent and a Book Committee of at least three to superintend the circulation of books and tracts. It shall be the duty of the Conference Book Committees, upon consultation with the Conference Agent, to fix the prices at which our books shall be sold within their bounds; the per cent. to be allowed to wholesale purchasers; and they shall determine whether said purchasers may return the books not sold; also, what proportion to the amount sold, if any, shall be gratuitously distributed; they shall fix the salary of the Agent, to be paid out of the business; and in all respects direct the operations of the Agent, subject to the control of the Conference or Conferences appointing him. It shall be the duty of the Conference Agent to superintend the circulation of books and tracts within the bounds of those Conferences appointing him; enlisting all the itinerant and local preachers and other suitable persons, as the work may demand, that all the people may be supplied with our publications. To this end he should circulate among the people as much as possible, making collections, and in every way possible promoting the cause. It shall be his duty to conduct the business with the General Agent at Nashville as nearly as may be for cash; and in no case to allow his indebtedness to extend beyond six months—except the Agent for the Pacific Conference, who shall be allowed twelve months on his first purchases; the General Book Agent, nevertheless, shall always determine, in view of all the circumstances, what amount of credit shall be extended to a Conference agency or depository.

It is also recommended that a collection be taken up by the preacher in charge, at each preaching-place, at such time as the Conference or Book Committee may direct, to aid in the circulation of books and tracts among the destitute; and that the money so collected be remitted to the Confer-



ence Agent for the purpose. It is also recommended that the presiding elders inquire, at each Quarterly Conference, whether the preachers have been faithful in supplying the people with our books, tracts, and periodicals, and that all our people increase their efforts to circulate our publications.

The depositories now under the control of the General Book Agent may be disposed of to the Conferences now patronizing them, that they may hereafter be conducted agreeably to the foregoing provisions, or be discontinued, as in the judgment of the Agent shall best subserve the general cause. And all real estate obtained for Conference depositories shall, where the State law allows it, be deeded to trustees, or to the General Book Agent, to be held in trust for the Methodist Episcopal Church, South, for the purpose of depositories, within the bounds of the Conference or Conferences making the purchase. The Conferences are requested to take active measures for the circulation of our books and periodicals, and to hold their members to a strict accountability on this subject.

1866.] The depository at New Orleans shall be continued [1878. under the superintendence of an Agent, to be appointed by the General Book Agent.

1878.] The New Orleans Depository shall be closed up as [1882. soon as may be practicable, and its affairs wound up by the committee, through the Agent, in such manner as they may find to be most judicious.

No ["other depositories" ch. 1882 to "depository"] shall be established.

#### 1858.] V. GENERAL CONFERENCE PERIODICALS AND EDITORS.

1844.] There shall be an editor of the *Methodist Quarterly Review* and general books, and an editor and assistant editor for the *Christian Advocate and Journal*, who, if chosen from among the traveling preachers, shall be members of such Conferences as they may, with the approbation of the Bishops, select. There shall be an editor at New York of Sunday-school books and tracts, whose duty it shall be, in connection with the Book Agents, to superintend all such publications issued at our Book Room, and to have charge of the *Sunday-school Advocate* or other Sunday-school periodicals, and he shall be subject to the same regulations and restrictions which govern the other editors in New York. There shall be [in Cincinnati] an editor of the *Ladies' Repository*, general books and tracts, except those in the German language, and an editor who shall have charge of the *Western Christian Advocate*, who, if chosen from among the traveling preachers, shall be members of such Conferences as they may, with the approbation of the Bishops, select. There shall be [in Cincinnati] an editor in the German Department, who shall have charge of the *Christian Apologist*, and perform all the editorial duties necessary in the printing of such books and tracts as may be recommended to the Agents, as above, for publication in the German language.

In addition to the *Christian Advocate and Journal*, and the *Western Christian Advocate*, there shall be similar papers established in the following places, namely: Charleston, S. C., Richmond, Va., Nashville, Tenn., Pittsburg, Pa., and Auburn, N. Y., to be conducted under the direction and patronage of this Conference; provided, that before any such paper shall be commenced three thousand subscribers shall be obtained, or subscriptions amounting to six thousand dollars. And the Annual Conference within whose bounds such paper shall be established shall appoint from their own members a Publishing Committee consisting of three, whose duties shall be similar to those of the Book Committee of New York and Cincinnati, so far as they may be applicable to those establishments. But in the case of the *Northern Christian Advocate*, the Publishing Committee shall be appointed by the Oneida, Genesee, and Black River Conferences, and shall consist of two members from each of the Conferences. The editors of the papers at Charleston, Nashville, Richmond, Pittsburg, and Auburn, shall be elected by this Conference. And in case of vacancy by death, resignation, or otherwise, in either of these establishments, the Annual Conference where it is located shall have authority to fill such vacancy, as above provided.



The Publishing Committee in each of these establishments shall keep an account of the receipts and expenditures for the paper, correspond with the Agents at New York, hold all moneys, after defraying current expenses, subject to their order, and shall report annually on the state of the establishment to their Conference and to the Agents at New York. And whenever it shall be found that such papers do not fully support themselves, it shall be the duty of the Annual Conferences within whose bounds they are established to discontinue them, and report to the Agents at New York the state of the accounts on the final settlement of the business; and if there be any loss, the said Agents shall take the earliest opportunity to discharge the debt.

The Annual Conferences are affectionately and earnestly requested not to establish any more Conference papers; and where such papers exist, they may be discontinued when it can be done consistently with existing obligations. [1850.

1846.] There shall be a weekly paper published in Nashville, [1854. Tenn., styled the *Nashville Christian Advocate*; a similar paper in Charleston, S. C., styled the *Southern Christian Advocate*; [om. 1850; and also] a similar paper in Richmond, Va., styled the *Richmond Christian Advocate*; [in. 1850; a similar paper in Knoxville, Tenn., styled the *Methodist Episcopalian*; a similar paper in Louisville, Ky., styled the *Methodist Expositor*; a similar paper in Houston, Texas, styled the *Texan Wesleyan Banner*. There shall also be a monthly magazine published at Nashville, Tenn., styled the *Ladies' Companion*. ["For the paper at Nashville, and also for the paper at Charleston, there shall be an editor and an assistant editor; and for the paper at Richmond" ch. 1850 to "For each of these periodicals" there shall be an editor, [om. 1850: all of whom shall be] elected by the General Conference from among the traveling preachers: ["and" ch. 1850 to "The editors"] shall be members of such Annual Conferences as they may select, with the approbation of the presiding Bishop, and ["whose" ch. 1850 to "their"] salaries shall be fixed by the respective Publishing Committees, and paid out of the proceeds of the papers.

Should a vacancy occur in the editorial department of any of the papers, the Annual Conference within whose bounds the paper shall be located shall fill such vacancy, by and with the approbation of the presiding Bishop; or, in the interval of the Annual Conference, it shall be filled by the Publishing Committee.

1850.] The Bishops, when requested by an Annual Conference, or two or more Conferences jointly, may appoint an editor to any religious periodical under the patronage of such Conference or Conferences.

1854.] There shall be an editor for each of the following papers, viz.: The *Nashville Christian Advocate*, published by the Agents at Nashville; the *Richmond Christian Advocate*, published at Richmond; the *Southern Christian Advocate*, published at Charleston; the *St. Louis Christian Advocate*, published at St. Louis; the *Holston Christian Advocate*, published at Knoxville; the *Memphis and Arkansas Christian Advocate*, published at Memphis; the *New Orleans Christian Advocate*, published at New Orleans; the *Texas Christian Advocate*, published at Galveston; the *Christian Observer*, published at San Francisco, California. And the Missionary Committee be, and they are hereby, requested to aid the Texas Conferences in establishing a German paper at Galveston, Texas, the editor to be appointed by the Publishing Committee of said Conferences.

1846.] The Annual Conferences in whose bounds our Church [1854. papers may be located shall appoint Publishing Committees, consisting of three members of their own body, to superintend all matters pertaining to those papers, and report to the Annual Conferences, and also to the General Conference. The papers shall be published at the former terms, viz.: \$2 a year, in advance; \$2.50, if not paid in six months, and \$3 at the end of the year.

1854.] Each Annual Conference, or the Annual Conferences, [1858. within the bounds of which a periodical is published, shall appoint a Publishing Committee, who shall supervise the fiscal business of the office, make an annual report to the Conference, or Conferences, and to the Agents of the Publishing House, and also report to the General Confer-

ence; but the General Conference shall not be responsible for the pecuniary liabilities of any of those offices, except the Nashville, Richmond, Charleston, and St. Louis offices.

**1846.]** There shall be a *Quarterly Review* published, under [1854. the supervision of the Book Agent, to whom that matter is confided.

The General Conference shall elect an editor of the *Quarterly Review* from among the traveling preachers, who shall be a member of such Annual Conference as he may select, with the approbation of the presiding Bishop.

**1850.]** There shall be a general book editor, appointed by the General Conference, who shall also be editor of a Sunday-school paper, to be published under the direction of the Book Agent at Charleston, S. C., with a depository of the same at Nashville, Tenn.

**1854.]** There shall be an editor for the *Quarterly Review*, [1858. to be published at Richmond, Virginia, by the Agents. There shall be an editor for the *Lady's Companion* and *Sunday-school Visitor*, and an editor for Sabbath-school books, tracts, and the books of the General Catalogue.

**1858.]** The General Book Agent shall publish a *Quarterly* [1866. *Review*, to be called the *Quarterly Review* of the Methodist Episcopal Church, South; a monthly magazine, to be called the *Home Circle*; a child's paper, to be called the *Sunday-school Visitor*; and a weekly newspaper, to be called the *Christian Advocate*. There shall be an editor of books and tracts, who shall also be editor of the *Quarterly Review*; an editor of the *Home Circle*, who shall also be editor of the *Sunday-school Visitor*; and an editor of the *Christian Advocate*, all of whom shall be elected by the General Conference.

The General Conference shall also elect, quadrennially, an editor for each of the following weekly papers, to wit: the *Richmond Christian Advocate*, published at Richmond; the *Southern Christian Advocate*, published at Charleston; the *St. Louis Christian Advocate*, published at St. Louis; the *Memphis and Arkansas Christian Advocate*, published at Memphis; the *New Orleans Christian Advocate*, published at New Orleans; the *Texas Christian Advocate*, published at Galveston, and the *Evangelische Apologete*, published at the same place; the *Pacific Methodist*, published at San Francisco, California; and the *North Carolina Christian Advocate*, published at Raleigh; and in case of vacancy in the editorship of any of these papers, its Publishing Committee may fill the vacancy, with the approval of one of the Bishops. The editors, elected from time to time by the General Conference, shall exclude from our periodicals all anonymous matter reflecting injuriously upon the character of individuals, and all editorial and other articles calculated to destroy or weaken the confidence of the public in the doctrines or institutions of our Church.

The Annual Conferences may, at their next session, choose such of the above-named papers as they may adopt, for the organ of the Methodist Episcopal Church, South, within their respective bounds, and appoint Publishing Committees for these papers, to whom the General Book Agent, as soon as convenient after the organization of the committees, and on being secured against any past or future indebtedness of said papers, shall release, in behalf of the Conferences so electing, all right and title in such papers, their subscription-list, and their office fixtures, and also all claims of the Publishing House against them for advances made heretofore in their behalf; provided, however, that these papers shall in future devolve no expense upon the Publishing House, nor involve the funds of the General Conference in any liabilities for their debts; nor shall it have a claim upon their profits, which shall be used for the support of Conference depositories. Provided, further, that if any one of these papers, now the property of the Church, shall not be thus adopted and received by any Conference, the Agent shall dispose of it at the close of the next volume. These papers shall be published under the style, "Published by a Committee of Ministers for the Methodist Episcopal Church, South;" and the Publishing Committee shall report, every year, the fiscal condition of these papers to the Annual Conferences, and quadrennially to the General Conference.

**1866.]** The General Book Agent shall be authorized to pub-

lish a weekly periodical, or newspaper, to be called the *Christian Advocate*, [om. 1874: and a child's paper, to be called the *Sunday-school Visitor*;] ["said editor to" ch. 1874 to "the editor of which shall"] be elected by the General Conference.

1874.] ["He shall be the" ch. 1878 to "There shall also be a"] Book Editor, ["also" ch. 1878 to "who"] [om. 1878: and as such] shall edit all the books of our publication, except our Sunday-school books, which shall be edited by the Sunday-school ["Secretary" ch. 1878 to "Editor"]. The General Book Agent shall be authorized to publish the *Sunday-school Magazine* and *Lesson Papers*, the *Sunday-school Visitor*, [om. 1882: and] *Our Little People*, [in. 1878: and such other Sunday-school publications as he may deem proper;] all of which shall be edited by the Sunday-school ["Secretary" ch. 1878 to "Editor"], who shall be elected by the General Conference.

1866.] V. But should any of the above-named periodicals, [1874. except the *Sunday-school Visitor*, after a fair experiment, fail to meet expenses, the Book Agent shall be authorized to discontinue the publication of the same.

The editors for such papers as have been or may yet be established by Annual Conferences as their organs, shall be elected by the General Conference, whenever ["such" ch. 1874 to "this"] is the desire of ["those representing such" ch. 1874 to "the representatives of those"] papers.

It is provided [in. 1874: farther] that if [om. 1874: the business [1882. of the Publishing House shall increase so as to require] additional editorial labor [in. 1874: becomes necessary] the Book Committee, with the General Book Agent, and one of the Bishops, in the interval of the General Conference, shall have authority to elect an additional editor or editors, who shall come under the same rule as to salary with the General Book Agent and the other editors.

It is further provided that should the General Book Agent [1874. and Book Committee find it necessary and expedient to publish a monthly periodical, they may engage in such publication upon the recommendation of three or more Annual Conferences and the College of Bishops.\*

1882.] It is provided that if, in the judgment of the Book Committee and the General Agent, assistance is necessary to the editors elected by the General Conference, they (said Book Committee and General Agent), in the interval of the General Conference, shall have authority to provide and pay for such assistance, having due regard to economy and the ability of the House to sustain the increased expense.

## 1866.] VI. PROCEEDS OF THE PUBLISHING HOUSE.

1844.] The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the deficient traveling preachers and their families, the widows and orphans of preachers, etc. The Book ["Agents" ch. 1846 to "Agent"] shall every year send forward to each Annual Conference an account of the dividend which the several Annual Conferences may draw

\* The General Conference of 1870 authorized the publication by the Publishing House of a monthly periodical, to be called *The Southern New Monthly Magazine*; but, being inadequately supported, it was discontinued before the General Conference of 1874.

The General Conference of 1878 appointed a committee, with authority to publish a Review "without any pecuniary liability of the Publishing House, the General Conference, or the Church." It was successfully issued under this plan until 1886, when the General Conference adopted it and devolved the editorial management upon Dr. W. P. Harrison, the General Book Editor.

that year; and each Conference may draw for its proportionate part on any person who has book money in hands, and the drafts, with the receipt of the Conference thereon, shall be sent to the Book Agent, and be placed to the credit of the person who paid the same.

**1866.]** The proceeds of the Publishing House shall be appropriated to no other purpose than its own legitimate business.

#### **1858.] VII. CONFERENCE RELATIONS OF THE AGENT AND EDITORS.**

**1844.]** The Agents and Assistant Agents at New York and **[1846.]** Cincinnati shall be chosen from among the traveling preachers, and shall be members of such Annual Conferences as they may, with the approbation of the Bishops, select.

The editors of the *Quarterly Review* and general books, the *Christian Advocate and Journal*, Sunday-school books and tracts, at New York; *Ladies' Repository*, general books and tracts, and *Western Christian Advocate*, at Cincinnati, if chosen from among the traveling preachers, shall be members of such Annual Conferences as they may, with the approbation of the Bishops, select.\*

**1846.]** ["All of whom shall be" ch. 1850 to "For each of these **[1854.]** periodicals there shall be an editor"] elected by the General Conference from among the traveling preachers; [om. 1850: and] [in. 1850: the editors] shall be members of such Annual Conferences as they may select, with the approbation of the presiding Bishop.†

**1854.]** Each of the [in. 1874: above-named] officers, ["appointed" ch. 1858 to "elected"] by the General Conference, [in. 1866: ("who are traveling preachers" ch. 1874 to "if he be a traveling preacher")], shall be a member of such Annual Conference as he may select, with the ["approbation" ch. 1874 to "approval"] of the ["Bishop" ch. 1858 to "Bishops"].

#### **1878.] VIII. LIABILITIES.**

Neither said Agent nor Book Committee shall have the power to add to the debt of the Publishing House [om. 1882: and if they shall find, upon investigation, that it is impracticable (either with or without the consent of the creditors) to carry on said House, for the purposes and under the rules herein prescribed, they are invested with full power and authority to put the same into liquidation, to collect and marshal all its assets, and settle as far as possible the legal liabilities of said House, having due regard to the interests of the Church and the creditors].

#### **IX. PUBLISHER AND BUSINESS MANAGER.**

The said Agent, by and with the consent of the Book Committee, may employ a publisher and business manager, whose duty it shall be to superintend and manage the publishing and business departments of said Publishing House, under the control and direction of said Agent and Committee.

**1844.]** Every Annual Conference shall appoint a committee, **[1854.]** who, in the absence of the Book Agent, shall attend to the collection of the accounts sent out from the Book Concern, and return an accurate report of the same. They shall also report to the Conference any claims which may have been one year due, that they may be collected or secured. Every Presiding Elder, minister, and preacher shall do every thing in his power to recover all debts due to the Concern, for books or periodicals,

\* Nothing said concerning the Conference relations of other editors, or of the agents of depositories.

† Nothing is said in the Discipline of 1846, or in that of 1850, concerning the Conference relations of Agents.



within the bounds of his charge. If any person, preacher, or member be indebted to the Book Concern, and refuse or neglect to make payment, or to come to a just settlement, let him be dealt with in the same manner as is directed in other cases of debt and disputed accounts.

Whenever a member of an Annual Conference applies for a location, it shall be asked in all cases: Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it at all necessary or proper, before they grant him a location. Whenever any claimant on the funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a member shall have power to appropriate the amount of such claims, or any part thereof, to the payment of said debt.

Any traveling preacher who may publish any work or book of his own shall be responsible to his Conference for any obnoxious matter or doctrine contained therein.

No editor, agent, or clerk employed in the Book Concern, or in any department belonging to it, shall be allowed in any case to publish or sell books as his own private property.



## PART III.

### OMITTED SECTIONS.\*

1844.]

I. OF THE BAND SOCIETIES.

[1854.

Two, three, or four true believers, who have confidence in each other form a band. Only it is to be observed that in one of these bands all must be men, or all women; and all married, or all unmarried.

*Rules of the Band Societies, Drawn Up December 25, 1738.*

The design of our meeting is to obey that command of God—"Confess your faults one to another, and pray one for another, that ye may be healed." (Jas. v. 16.)

To this end we agree—

1. To meet once a week at least.
2. To come punctually at the hour appointed, without some extraordinary reason prevents.
3. To begin exactly at the hour with singing or prayer.
4. To speak, each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in tempers, words, or actions, and the temptations we have felt since our last meeting.
5. To end every meeting with prayer suited to the state of each person present.
6. To desire some person among us to speak his own state first, and then to ask the rest in order as many and as searching questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to one, before he is admitted among us, may be to this effect:

1. Have you the forgiveness of your sins?
2. Have you peace with God, through our Lord Jesus Christ?
3. Have you the witness of God's Spirit with your spirit, that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward, dominion over you?
6. Do you desire to be told of your faults?
7. Do you desire to be told of *all* your faults, and that plain and home?
8. Do you desire that every one of us should tell you, from time to time, whatsoever is in our heart concerning you?
9. Consider! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you?
10. Do you desire that in doing this we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?
11. Is it your desire and design to be on this and all other occasions entirely open, so as to speak without disguise and without reserve?

Any of the preceding questions may be asked as often as occasion requires; the four following at every meeting:

1. What known sins have you committed since our last meeting?
2. What particular temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, of which you doubt whether it be sin or not?

*Directions Given to the Band Societies December 25, 1744.*

You are supposed to have the *faith that overcometh the world*. To you, therefore, it is not grievous:

\* These were omitted entire at various times, and as they treat of subjects which have not been retained in the Discipline in any form, it is deemed best to print them all together here.

- I. Carefully to abstain from doing evil: in particular—
  1. Neither to *buy* nor *sell* any thing at all on the Lord's-day.
  2. To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.
  3. To be at a word both in buying and selling.
  4. Not to mention the faults of any behind his back, and to stop those short that do.
  5. To wear no *needless ornaments*, such as rings, ear-rings, necklaces, lace, or ruffles.
  6. To use no *needless self-indulgence*.
- II. Zealously to maintain good works: in particular—
  1. To give *alms* of such things as you possess, and that according to your ability.
  2. To reprove those who sin in your sight, and that according to your ability.
  3. To reprove those who sin in your sight, and that in love and meekness of wisdom.
  3. To be patterns of *diligence* and *frugality*, of *self-denial*, and taking up the cross daily.
- III. Constantly to attend on all the ordinances of God: in particular—
  1. To be at church and at the Lord's table, and at every public meeting of the bands, at every opportunity.
  2. To use private prayer every day; and family prayer, if you are the head of a family.
  3. Frequently to read the Scriptures, and meditate thereon; and,
  4. To observe as days of fasting, or abstinence, all *Fridays* in the year.

1844.]

## II. OF THE CHARTERED FUND.\*

[1854.]

*Question.* What further provision shall be made for the distressed traveling preachers, for the families of traveling preachers, and for the superannuated and worn-out preachers, and the widows and orphans of preachers?

*Ans.* There shall be a chartered fund, to be supported by the voluntary contributions of our friends, the principal stock of which shall be funded under the direction of trustees chosen by the General Conference, and the interest applied, under the direction of the General Conference, according to the following regulations, viz.:

1. The elders and those who have the oversight of circuits shall be collectors and receivers of subscriptions, etc., for this fund.
2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the general book steward, who shall pay it to the trustees of the fund; otherwise it shall be brought to the ensuing Annual Conference.
3. The interest shall be divided into thirty-nine parts, and each of the Annual Conferences shall have authority to draw one thirty-ninth part of the fund; and if in one or more Conferences a part less than one thirty-ninth be drawn out of the fund in any given year, then in such case or cases the other Annual Conferences held in the same year shall have authority, if they judge it necessary, to draw out of the fund such surplus of the interest which has not been applied by the former Conferences; and the Bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from Conference to Conference.
4. All drafts on the chartered fund shall be made on the President of the said fund, by order of the Annual Conference, signed by the President, and countersigned by the Secretary of the said Conference.
5. The money subscribed for the chartered fund may be lodged on proper securities, in the States respectively in which it has been subscribed, under the direction of deputies living in such States respectively; *provided*, such securities and such deputies be proposed as shall be approved by the trustees in Philadelphia, and the stock in which it is pro-

\* The General Conference of 1854 authorized the Book Editor to make such verbal alterations in Section VII, Part 2, as might be necessary to conform it to the circumstances of the Methodist Episcopal Church, South. But it was left out altogether.

posed to lodge the money be sufficiently productive to give satisfaction to the trustees.

### III. OF SLAVERY.

*Question.* What shall be done for the extirpation of the evil of slavery?

*Ans.* 1. We declare that we are as much as ever convinced of the great evil of slavery; therefore no slave-holder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service.

4. Our colored preachers and official members shall have all the privileges which are usual to others in the Quarterly Conferences, where the usages of the country do not forbid it. And the Presiding Elder may hold for them a separate District Conference where the number of colored local preachers will justify it.

5. The Annual Conferences may employ colored preachers to travel and preach where their services are judged necessary; *provided*, that no one shall be so employed without having been recommended according to the form of Discipline.

1850.] *N. B.* This section was inserted by a majority of votes when the M. E. Church embraced the whole country; and as the M. E. Church, South, still embraces a wide extent of country, with various views and conflicting interests, it is not removed, though it has long since become inoperative, and ceased, by common consent, to set forth a practical rule or principle.

### IV. OF BAPTISM.

[1858.

1. Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling, or pouring.

2. We will on no account whatever make a charge for administering baptism or for burying the dead.

### V. OF THE MATTER AND MANNER OF PREACHING, AND OF OTHER PUBLIC EXERCISES. [1866.

*Question 1.* What is the best general method of preaching?

*Ans.* 1. To convince. 2. To offer Christ. 3. To invite. 4. To build up. And to do this in some measure in every sermon.

*Ques.* 2. What is the most effectual way of preaching Christ?

*Ans.* The most effectual way of preaching Christ is to preach him in all his offices, and to declare his law, as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

*Ques.* 3. Are there any smaller advices which might be of use to us?

*Ans.* Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray, *ex tempore*, above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. 10. Always avail yourself of the great festivals, by preaching on the occasion.

### VI. OF THE DUTY OF PREACHERS TO GOD, THEMSELVES, AND ONE ANOTHER.

*Question 1.* How shall a preacher be qualified for his charge?

*Ans.* By walking closely with God, and having his work greatly at heart, and by understanding and loving discipline—ours in particular.

*Ques.* 2. Do we sufficiently watch over each other?

*Ans.* We do not. Should we not frequently ask each other: Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular—Do you use all the means of grace yourself, and enforce the use of them on all persons? They are [om. 1854: either instituted or prudential. The instituted are]:

1. Prayer. Private, family, and public, consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere: Have you family prayer? Do you ask individuals: Do you use private prayer every morning and evening in particular?

2. Searching the Scriptures by—

(1) Reading, constantly, some part of every day—regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there?

(2) Meditating. At set times? By rule?

(3) Hearing. Every opportunity. With prayer before, at, after? Have you a Bible always about you?

3. The Lord's Supper. Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting. Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

5. Christian Conference. Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

Prudential means we may use either as Christians, as Method- [1854. ists, or as preachers?

1. As Christians. What particular rules have you in order to grow in grace? What arts in holy living?

2. As Methodists. Do you never miss your class or band?

3. As preachers. Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society? Also the leaders and bands?

These means may be used without fruit. But there are some means which cannot, namely: watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? Yourself? Your [1866. besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (3) Do you use only that kind and that degree of drink which is best both for your body and soul? (4) Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

VII. OF EMPLOYING OUR TIME PROFITABLY WHEN WE ARE [1858. NOT TRAVELING OR ENGAGED IN PUBLIC EXERCISES.

*Question* 1. What general method of employing our time shall we advise?



*Ans.* We advise you: 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scripture with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning until twelve (allowing an hour for breakfast), read, with much prayer, some of our best religious tracts.

*Ques.* 2. Why is it that the people under our care are not better?

*Ans.* Other reasons may occur, but the chief is because we are not more knowing and more holy.

*Ques.* 3. But why are we not more knowing?

*Ans.* Because we are idle. We forget our first rule—"Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk, or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

*Ques.* 4. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries? \*

*Ans.* Chiefly because we are enthusiasts—looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

#### VIII. RULES BY WHICH WE SHOULD CONTINUE, OR DESIST FROM, PREACHING AT ANY PLACE.

*Question.* 1. Is it advisable for us to preach in as many places as we can, without forming any Societies?

*Ans.* By no means. We have made the trial in various places, and that for a considerable time. But all the seed has fallen by the wayside. There is scarce any fruit remaining.

*Ques.* 2. Where should we endeavor to preach most?

*Ans.* 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

*Ques.* 3. Ought we not diligently to observe in what place God is pleased at any time to pour out his Spirit more abundantly?

*Ans.* We ought, and at that time to send more laborers than usual into that part of the harvest.

#### IX. OF VISITING FROM HOUSE TO HOUSE. GUARDING AGAINST THOSE THINGS THAT ARE SO COMMON TO PROFESSORS, AND ENFORCING PRACTICAL RELIGION.

*Question* 1. How can we further assist those under our care?

*Ans.* By instructing them at their own houses. What unspeakable need is there of this! The world says: "*The Methodists are no better than other people.*" This is not true in the general; but, 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars: How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What

\* This question and the answer belonged to the section on "Visiting from House to House" until 1834, when it was put here.



continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one in particular: Who does as he would be done by in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must—yea, every traveling preacher must—instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's. If not, let us adopt it without delay. His whole tract, entitled "Reformed Pastor," is well worth a careful perusal. Speaking of this visiting from house to house, he says (p. 351): "We shall find many hinderances, both in ourselves and the people."

(1) In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

(2) We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell, lest we should offend them.

(3) Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

(4) But the greater hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

(5) Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness!

But undoubtedly this private application is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering."

O brethren, if we could but set this work on foot in all our Churches, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation! And how can you walk and talk and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazeal, and then set on them with the most vehement exhortations. O, for God's sake and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!

What cause have we to bleed before the Lord that we have so long neglected this good work? If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our Churches have been before now! And why might we not have done it sooner? There are many hinderances, and so there always will be. But the greatest hinderance is in ourselves, in our littleness of faith and love.

But it is objected: 1. "This will take up so much time, we shall not have leisure to follow our studies." We answer: (1) Gaining knowledge is a good thing, but saving souls is a better. (2) By this very thing you will gain the most excellent knowledge, that of God and eternity. (3) You will have time for gaining other knowledge, too. Only sleep no more than you need; "and never be idle or triflingly employed." But, (4) If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected: 2. "The people will not submit to it." If some will not others will. And the success with them will repay all your labor. O let us herein follow the example of St. Paul—(1) For our general business: "Serving the Lord with all humility of mind." (2) Our special work:

"Take heed to yourselves and to all the flock." (3) Our doctrine: "Repentance toward God, and faith toward our Lord Jesus Christ." (4) The place: "I have taught you publicly, and from house to house." (5) The object and manner of teaching: "I ceased not to warn every one, night and day, with tears." (6) His innocence and self-denial herein: "I have coveted no man's silver or gold." (7) His patience: "Neither count I my life dear unto myself." And among all other motives, let these be ever before our eyes: 1. "The Church of God, which he hath purchased with his own blood." 2. "Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things."

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare; you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure and grace you can attain.

The sum is: Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself. No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in justification.

*Ques.* 2. How shall we guard against [in. 1858: bribery, dancing, attending circuses and theaters], Sabbath-breaking, ["evil speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them" ch. 1858 to "and the other evils forbidden in the General Rules"]?

*Ans.* 1. Preach expressly on ["each of these heads" ch. 1858 to "them"], [in. 1858: and circulate tracts denouncing them, whenever necessary]. [Om. 1858: Read in every Society the sermon on evil speaking.]

2. Let the leaders closely examine and exhort every person to put away the accursed thing.

3. Let the ["preachers warn every Society that none who is guilty herein can remain with us" ch. 1858 to "people be admonished that none who practice any of these evils can remain in our Church"].

Extirpate buying or selling goods which have not paid the [1858. duty laid upon them by government out of our Church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving any thing, directly or indirectly, for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And

4. [In. 1858: In denouncing bribery] strongly advise our people [1866. to discontinue all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

## X. OF MARRIAGE.

[1866.

*Question* 1. Do we observe any evil which has prevailed in our Church with respect to marriage?

*Ans.* Many of our members have married with *unawakened* persons. This has produced bad effects; they have either been hindered for life or have turned back to perdition.

*Ques.* 2. What can be done to discourage this?

*Ans.* 1. Let every preacher publicly enforce the Apostle's caution: "Be ye not unequally yoked together with unbelievers." (2 Cor. vi. 14.)

2. Let all be exhorted to take no step in so weighty a matter without advising with the most serious of their brethren.

*Ques.* 3. Ought any woman to marry without the consent of her parents?

*Ans.* In general she ought not. Yet there may be exceptions. For if, (1) A woman believe it to be her duty to marry; if, (2) her parents absolutely refuse to let her marry any Christian; then she may—nay, ought to—marry without their consent. Yet even then a Methodist preacher ought not to be married to her.

We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

#### XI. OF DRESS.

*Question.* Shall we insist on the rule concerning dress?

*Ans.* By all means. This is no time to give encouragement to superfluity of apparel. Therefore, [om. 1858: receive none into the Church until they have left off superfluous ornaments.] [Om. 1854: In order to this,] [om. 1858: Let every one who has charge of a circuit or station read Mr. Wesley's "Thoughts upon Dress" at least once a year in every Society. In visiting the classes be very mild, but very strict. Allow of no exempt case; better one suffer than many]. [Om. 1854: Give no tickets to any that wear high heads, bonnets, ruffles, or rings]. [In. 1858: Let each preacher in charge direct the attention of those committed to his care to the General Rule on this subject, and to the Holy Scriptures on which it is based, mildly yet earnestly urging them to keep the same].

#### XII. OF THE NECESSITY OF UNION AMONG OURSELVES.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, who can stand before us? If we divide we shall destroy ourselves, the work of God, and the souls of our people.

*Question.* What can be done in order to a closer union with each other?

*Ans.* 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing, so far as is consistent with truth.

7. Labor, in honor, each to prefer the other before himself.

8. We recommend a serious perusal of "The Causes, Evils, and Cure of Heart and Church Divisions."

#### XIII. HOW TO PROVIDE FOR THE CIRCUITS IN TIME OF CONFERENCE, AND TO PRESERVE AND INCREASE THE WORK OF GOD.

*Question.* What can be done to supply the circuits during the sitting of the Conferences?

*Ans.* 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many local preachers and exhorters as will supply them; and let them be paid for their time in proportion to the allowance of the traveling preachers.

3. If preachers and exhorters cannot attend, let some person of ability be appointed in every Society, to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done, let there be prayer-meetings.

#### XIV. OF COLORED MEMBERS.

1866.] *Question.* What shall be done to promote the religious [1870. interests of the colored people?

*Ans.* 1. Let our colored members be organized as separate pastoral charges, wherever they prefer it and their numbers may justify it.

2. Let each pastoral charge of colored members have its own Quarterly Conference, composed of official members, as provided for in the Discipline.

3. Let colored persons be licensed to preach and ordained deacons and elders, according to the Discipline, when in the judgment of the Conference having jurisdiction in the case they are deemed suitable persons for said office and orders in the ministry.

4. The Bishop may form a District of colored charges, and appoint to it

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a colored Presiding Elder, when, in his judgment, the religious interests of the colored people require it.

5. When it is judged advisable by the College of Bishops, Annual Conferences of colored persons may be organized, to be presided over by our Bishops.

6. When two or more Annual Conferences shall be formed, let our Bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the Bishops deem it expedient, in accordance with the doctrines and discipline of our Church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other.

7. Let special attention be given to Sunday-schools among the colored people.\*

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\* Prior to the American civil war all the colored members of the Methodist Episcopal Church, South, with few exceptions, belonged to the white pastoral charges. At the close of the war, with the destruction of slavery, the provisions contained in the foregoing section were intended to meet the wants of the colored people in their new condition. In 1870, several Annual Conferences composed of colored people having been formed, the General Conference of the Methodist Episcopal Church, South, held that year, encouraged and provided for the organization of the Colored Methodist Episcopal Church in America, which was effected at Jackson, Tenn., in December of that year.





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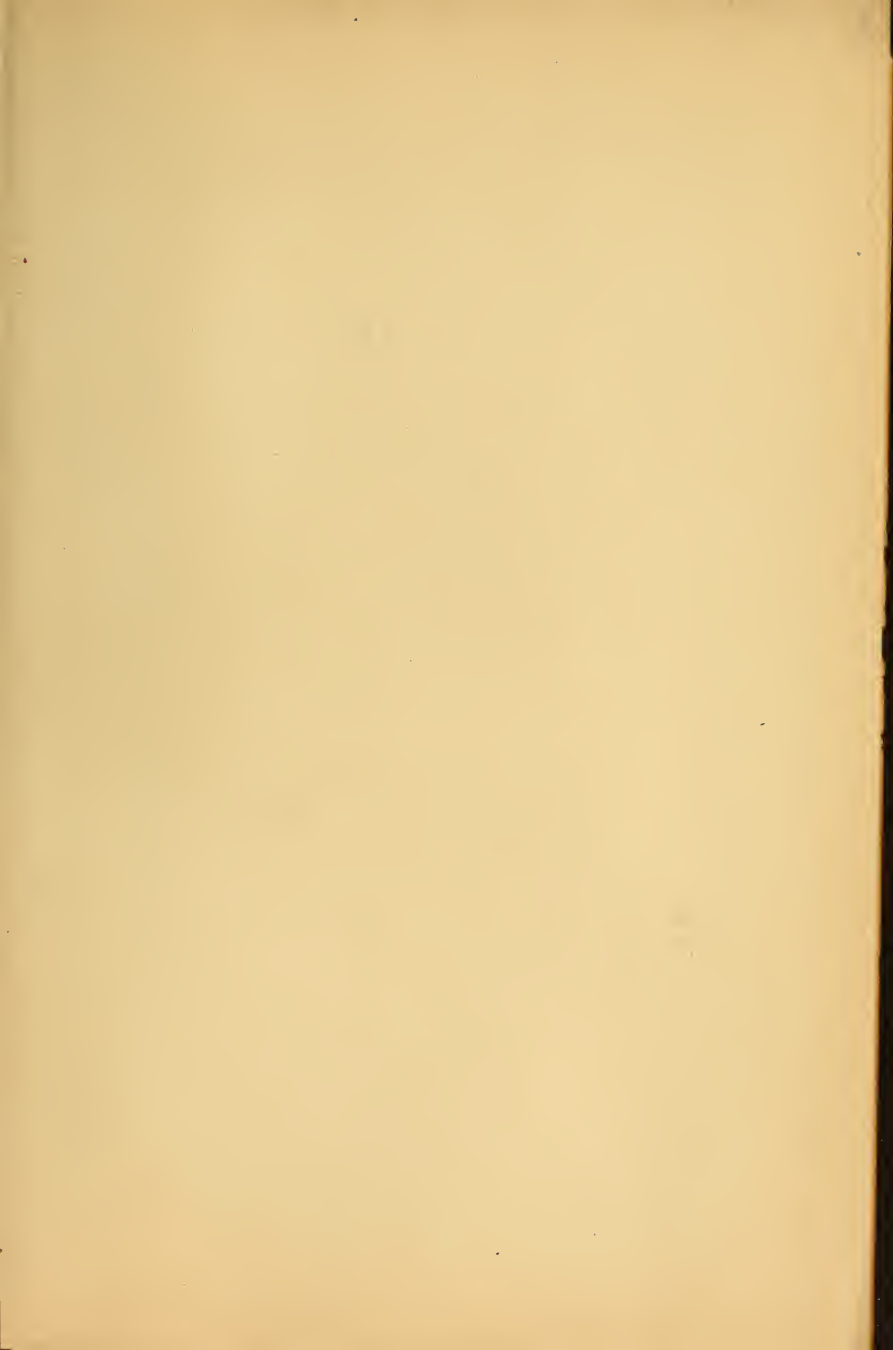
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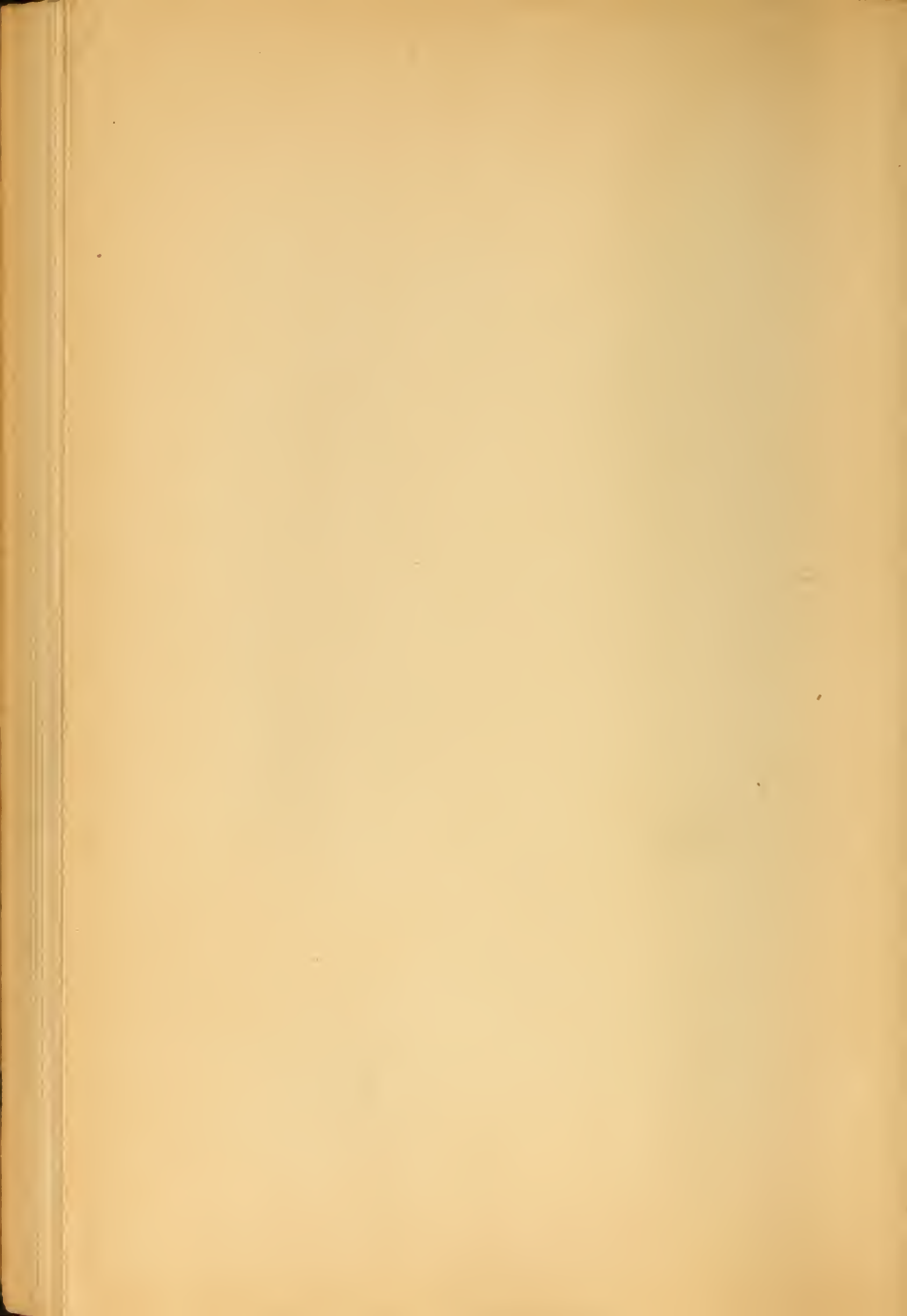
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